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Calvinist Contact

37th year of
publication,
no. 1820
January 15, 1982

Rev.J.W.VanWeelden
2 Mountview Ave.
Grimsby, Ont.
L3M 1V5

Jan

Alberta government gives $300,000 to Cl

Once again, the people of the Christian Reformed Churches in Alberta have a reason to be thankful that their government shares their concern for the needy in the Third World. For some years now, the Alberta government has been active in Third World development and has chosen a rather unique way to become involved in this area.

Recognizing the work that was being done in this area by many non-governmental organizations (NGO's) like CRWRC as being of a quality that would be difficult to match by government, the government of Alberta chose to use these agencies as its vehicle for its involvement in developing the poorer nations of the world.

The government of Alberta chose to match one dollar for every dollar that Alberta citizens donated to the work of NGO's actively involved in Third World development.

In fiscal year 1980-81, CRWRC gratefully received from its donors in Alberta the sum of $305,472 which was earmarked for CRWRC work overseas. These grants come in two forms: in cash dollars and in kind dollars. The cash portion of the grant is used in regular programs of the CRWRC with the only condition placed on the use of these dollars being that they must be used in developmental programs and projects and in the poorer countries of the world. Since all of CRWRC's programs are developmental in the areas of agriculture training, community health training, and literacy training, and since all of the countries where CRWRC has active programs are among the poorest in the world, there is no difficulty whatever in meeting these conditions.

The kind portion of the grant has the condition that it must be used to purchase either Alberta goods or services for use in the poorer countries of the world. This year, the in-kind portion of the grant will go to send 25 metric tonnes of milk powder, 11 tonnes of whole egg powder, and 192 450-pound barrels of cooking oil to Honduras and El Salvador to reduce the levels of malnutrition and starvation in the camps that hold refugees from the strife-torn countries of Central America.

Mr. B. Schoonderbeek, left, of Edmonton, Alta. receives the cheque for $305,472 from Workers Health and Compensation Minister Bill Diachuk. Mr. Schoonderbeek is CRWRCs contact person with the Alberta government and an alternate board member of CRWRC. The Alberta government cheque matches a similar amount of money given by members of the Christian Reformed Church in Alberta to the CRWRC.

Critical of apartheid

Gereformeerde Kerk tries to mend broken ties

Lunteren, The Netherlands — The Gereformeerde Kerken in Nederland (GKN), meeting as the Bentheim General Synod, has taken steps to mend broken relations between it and several sister churches.

The well-known stand of the GKN regarding the status of homosexuals in the church has caused a great stir within ecumenical waters. It became the final tidal wave that led the Free Church of Scotland to break its ties with the GKN (and to terminate its membership in the Reformed Ecumenical Synod — RES — as well).

The Reformed Churches of New Zealand also complained. Theirs was the fact that the Acts of the GKN Synods never show evidence that their letters of brotherly admonition are taken seriously. Other churches have similar unhappy feelings that their letters of concern are shoved aside when the GKN sits down to make major decisions.

The GKN Synod took note of this complaint and instructed the executive of Synod to come up with some proper method of dealing with these significant correspondences.

The GKN Synod also expressed its "concern and sadness" that sister churches of Reformed persuation are so upset with the GKNs attempts to "practice the gospel."

Apartheid

In a bold step, the GKN has said that members of the RES are co-responsible for apartheid policies of the Reformed Church in South Africa and the Dutch Reformed Church.

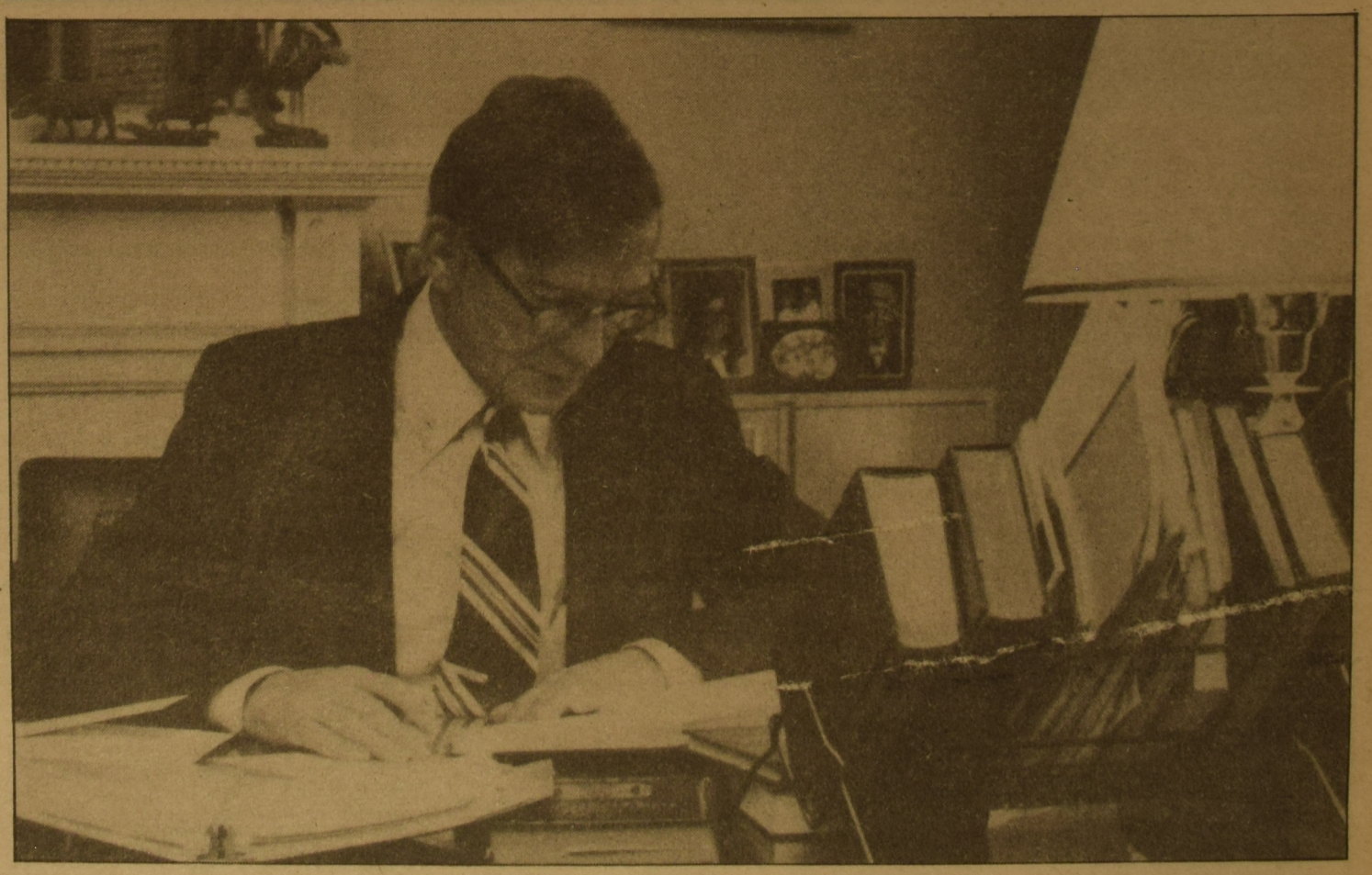
The GKN says that, since RES Nimes 1980 failed to admonish the two white South African member churches concerning their stand on apartheid, all member churches in the RES were "guilty by association" in advocating the apartheid policies of the South African churches.

This was the judgment of the Commission for External Ecumenical Affairs (DOBU) in its report to the Bentheim Synod. The Commission raised this question in its report: "How long can the GKN continue in the RES if the white South African churches refuse to tackle the problem of apartheid?" In the Commission's judgment, unless these South African churches really seriously work for reconciliation between white and black in South Africa, it will become increasingly difficult for the GKN to remain with them in the RES.

The GKN no longer retains official ecclesiastical ties with the two Afrikaans-speaking churches.

In naming RES members as being co-responsible for the apartheid policies of the South African churches, the GKN has urged the Reformed Ecumenical Synod, when it meets in Chicago in 1984, to "maintain its earlier pronouncements relative to apartheid in South Africa; to oppose whatever contravenes those pronouncements; and to direct an urgent appeal to the two white South African churches to repent of their wrong attitudes in respect of the ideology and policy of apartheid."

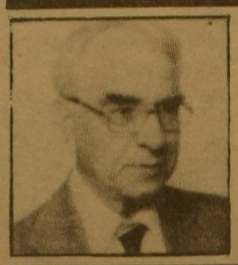
The Bentheim General Synod will continue to meet throughout 1982 and is scheduled to review its decision on homosexuality in the fall of 1982. More than 100 overtures have been sent in to the Synod from local congregations concerning the matter.



Professor L. Selles of the Theological College of the Canadian Reformed Churches. The College was recently granted its charter by the Ontario government. See page 10 for the story.

Viewpoint

Calvinism – What is in a name?



Dr. Louis Praamsma

Editorial

We look today at the name in our masthead. *Calvinist* Contact. I don't doubt that 37 years ago the founders of our paper chose this name with care. However, the question is sometimes asked: was this name really well *chosen?* After all, our paper is named after a man: John Calvin. He himself did not want his followers to be named Calvinists. Would it not be better, then, to drop that human name and to prefer a title like Christian Contact?

This is a good question. And of course the name "Christian", as explained in the 12th Lord's Day of the Heidelberg Catechism, would be preferable, if all men would understand it that way. But that is not the actual situation.

Certainly the Roman Catholics and the Greek Catholics belong to Christianity; but they would not feel at home in the columns of Calvinist Contact, even if it would change its name.

Somebody could, therefore, propose to make it "Protestant Contact." But it is an undeniable fact that there are Lutheran Protestants, Anglican Protestants, Methodist Protestants, even liberal Protestants. In the mind of many the term "Protestant" tells us only that a person is not a Roman Catholic.

We need a more distinctive term, therefore, and that is the term "Calvinist". No Roman Catholic, no Lutheran, no liberal will ever call himself a Calvinist. Some Baptists do. But those Baptists will, sometimes to a large degree, feel much at home in our paper.

What does that name "Calvinist" mean then? It does not stand for the follower of a man named Calvin; we said already that Calvin himself was squarely opposed to all such idolatry, and all true Calvinists think the same way.

Calvinism has become the historical appellation, however, of those Christians who wanted a *consistent* reformation. Not a half-way reformation; not a three-quarter reformation; but a thorough, an all-pervading reformation. Which includes, of course, a reformation of the press, and explains the name: Calvinist Contact.

What is meant by reformation? Strictly speaking it means, "turning back to the original form." It runs parallel to the word: conversion, which is a daily turning to God. Reformation is a turning back of the entire Christian life in church and state and society to God, by the grace of Jesus Christ; and Calvinism, if it is true to form, wants a consistent reformation.

That means that it confesses sin; not a little bit of sin; not a lot of sin; but a total depravity — "I am prone by nature to hate God and my neighbour" and "we are all conceived and born in sin."

It means also that it confesses grace; not a handful of grace; not lots of grace; but an overflowing fullness of grace, "as if I had never committed any sin, and myself had accomplished all the obedience which Christ has rendered for me."

It means that it confesses the truth of Holy Scripture; not part of that Scripture; not the essentials of Scripture; but 'I hold for truth all that God has revealed to us in His Word,' because it has been inspired by the Holy Spirit.

It means that it confesses that God should be glorified in the fullness of life; the last words of Calvin's Institutes were: "God be praised." In my younger years it was almost a rule that the ads in a Calvinist paper, announcing a silver wedding, were headed by the words: Soli Deo Gloria, the honour be only to God. Many Christian schools in Holland, in the years when the financial burdens were still heavy, were called Ebenezer (Thus far the Lord has helped us), or Rehoboth (The Lord has made room for us).

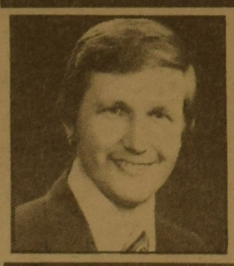
A public witness for the Lord, and that not by an elite, not by some men of means, of intellect or power, but by the common men, by those people who were often called in the Netherlands "de kleine luyden" (the small fellows).

Calvinism has often been ridiculed. It has been lampooned. It has been accused of narrow-mindedness, of pharizeism, of disciplinarianism, of petty tyranny. And it is true: the corruption of the best is the worst. As soon as Calvinists are no longer humble before God, they can become unbearable.

But as long as they are true to their confession, they will not boast. They will not boast even if they put the name "Calvinist" in the masthead of one of their papers, or when they add the epithet "Christian" to their schools and labour organizations. They want to witness publicly not of themselves, but of their King; not of their achievements, but of His faithfulness; not of their glory, but of His glory. As was always their beloved song:

Thou art, O God, our boast, the glory of our power;
Thy sovereign grace is e'er our fortress and our tower.

Bad words like "Tradition"



John Bolt

Religion

Protestant Christianity has generally been at least mildly suspicious of tradition. After all, one of the rallying areas of the Reformation was *Sola Scriptura,* by Scripture alone. Scripture alone was the final guide for Christian faith and life. The Roman Catholic notion of a necessary teaching office in the Church and of the indispensability of Church tradition alongside Scripture was rejected by the Reformers.

Among some Protestants, this cry of *Sola Scriptura* has been and still is understood to mean that Christians only need the Bible and that all doctrinal, theological and confessional statements are to be rejected. The slogan "No Creed but Christ" is considered to be nothing more than the logical conclusion of the *Sola Scriptura* call. In such contexts, "tradition" is a bad word, "traditional" is opposed to "Scriptural."

As a Reformed community in North America, we are constantly subjected to such patterns of thinking in evangelical and fundamentalist Christianity. Increasingly, among Reformed people, too, we hear that a Reformed view of doctrine and life is not important; we must simply be Biblical in our lifestyle. In Reformed churches, whether young people, who are about to profess their faith publicly, know and accept the Reformed confessions is not so important. The key thing is whether they love Jesus. Is tradition, particularly Reformed tradition, also becoming a bad word among us?

Tradition is also under assault from modernity. The characteristically modern view of the world is dominated by the idea of progress. Modern man is come of age, he is grown up and no longer a slave to the superstition and myth of the past. Modern man is free, on his own. He must choose and create his own world. For truly modern people, tradition and traditional values are always regarded with suspicion. To take tradition seriously is to be less than truly modern or free. Freedom from the past and change are the order of the day.

We might as well ask ourselves whether this Spirit of modernity has not also made serious inroads into our Reformed community. Are we also becoming obsessed with change? To mention but one example, since adopting a new church order in 1965, the Christian Reformed Church has made so many amendments (and anticipates even more?) that one needs a loose-leaf binder with replaceable pages in order to keep up with the changes.

Customs

Is it perhaps time that we take a second look at the Protestant suspicion of tradition? In practice, of course, we already have. Among conservative Reformed people, one often finds an allegiance to the Reformed confessions and to particular expressions of Reformed theology that rivals the allegiance of conservative Roman Catholics to their tradition. Any talk of continuing "reformation" is regarded with extreme suspicion.

This, of course, points to the other side of the problem concerning tradition. It is not without reason that the Old Reformed baptismal form warns us against "custom or superstition." Tradition can become a barrier to our obedient service to Christ in today's world. Tradition can become a barrier. Tradition can even replace Scripture as the norm for our faith and life. In that sense, tradition becomes a threat to wholesome Biblical, Christian discipleship. Jesus' words against the Pharisees and their allegiance to human tradition cannot be ignored and are still relevant for us.

While I recognize the validity of that protest, I also believe that today, it is equally important to stress the value of tradition. A healthy, but not slavish, respect for tradition is, in my judgment, essential today if the Christian church is to remain orthodox in doctrine and in practice. A respect for traditional teaching, doctrines and practice is our way of affirming the communion of the saints.

Calvinist Contact

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Letters

Opposed to "Christian" RRSPs

Dear Sir:
For some years now I have been reading your column "Viewpoint" and seem to know your attitude in many of your articles.

However, it is common knowledge that the media has the power to write as they see it as well as to use or mis-use the middle class to well-to-do Christians and others.

I refer to your article of November 13, 1981 in **Calvinist Contact** "Invest in the Church under new savings scheme." You sir have about the greet of a mafia and further a belief that not only shocks me but hopefully most who read your column.

To me you have cracked the inner facing of an organization that I was brought up in but hopefully will not die in should I take your words or my own belief. Listen friend, you are missing the beat completely should you think for one minute that our type of people wish to have RRSP's via Canadian Savings systems. (1) They simply do not pay a good rate and (2) Why pay a third party ie. the church of those that only live off the savings.

It's high time that writers, banks, churches and others whom skim off the profit from the most ordinary hard working public be put in concrete cubicles for they serve no God or Country and less the humans they live with.

Furthermore, sir, cry about high interest rates — you live from someone else and you do not have to worry about those churches or persons that pay as you say $25,000 on loan interest. This is none of your business or mine. Their property is probably worth half a million or better and they should know their income structures before they started. If they did not it was an excused error and surely will pay dearly for it.

May I also point out that your few words about tax advantages only tell the good part about it. Let's also tell the people what happens when they cash them in.

Investing in RRSP's makes the government's work a lot easier to keep track of personal income and that is a selfish reason. Let them get it on an individual basis. I say if I do well, pay my taxes and duty towards family and church and other institutions as is set out I should not pay via a round about way such as RRSP via God's house. He is I am sure not in that type of department.

Should you think your way is the Lord's way then you have a Lord I can do without. I hope you will print this letter but wish most of all that you will rethink your attitude and give honour to those whom are stable in the truth and give honour to their fellow man with the help of my Lord.

A. Vanderkooi,
Carrot Creek, Alta.

Alternative to Mount Carmel Clinic

Dear Sir:
The article in your paper dated November 20, 1981 re Mount Carmel Clinic, an alternative for unwed mothers, has come to my attention. It is interesting that you should have chosen this particular agency as your model for help for the single, pregnant girl.

Our agency was established 8 years ago as an "alternative" to Mount Carmel when the abortion laws were liberalized. We respect the services offered and the segment of the population which Mount Carmel reaches.

We do not, however, perceive them as "pro-life" in any way. They have made abortion referrals to the U.S.A. easily and frequently, and attacked us for our refusal to do so.

Our agency offers comprehensive pre- and post-natal support services in a Christian atmosphere by Christian counsellors and volunteers. Each "client" has a one-to-one friend in the community available for as long as she is needed. We offer 24 hour distress line service by trained volunteers.

We have provided a model for other pro-life groups across Canada in providing exactly what you are saying — reaching out to provide the ongoing support to the community in their need, not just preach anti-abortion.

It is too bad your research and writer did not probe further into our community and its resources, and some of the wonderful work which is happening in Winnipeg around the very points you make. I would be happy to provide you with more information or an indepth profile of how to develop a pro-life pregnancy counselling service should you be interested.

Ellen Jones,
Executive Director,
Pregnancy Distress Service,
Winnipeg, Man.

Not spiritually edifying

Dear Sir:
As this old year is nearing its end and the New Year 1982 is waiting to roll over the threshold of time, I read in C.C. December 11, 1981 issue an article for which I would ask you to have it your full attention.

In it the writer states that in order to make the Bible more dear to her, Mrs. Truus Van Bruinessen, instead of addressing her Father in Heaven she now reads her Mother in Heaven and by so doing is making the reading more applicable to her own womanly needs. Moreover that she in her personal prayers has changed the pronouns and now is praying to her Mother in Heaven. Where this all is so definitively, undermining and spiritually unhealthy and as thus arriving at this point, the question deserves an answer.

Are not your readers being hurt with articles like these? As reader, one becomes concerned, leaving others almost confused. We really do not need further to elaborate on it.

But you certainly would be willing to admit that this article is not edifying and upbuilding to our readers' spiritual welfare. Mrs. Truus Van Bruinessen uses at the end of her article the lines, "There is no reason for this, for God is neither male nor female."

As for personal observations from God's Word in Matthew 6, Jesus points out: "When you are praying, pray then like this, 'Our Father, who art in Heaven."

At the same time the writer comes in conflict with our firm belief of the Holy Triune God, God the Father, God the Son and God the Holy Spirit.

In short, by taking away any word or adding to the Book of Prophesy in the Word of God, one's share in the Tree of Life and in the Holy City will be taken away (Rev. 22:18, 19).

Therefore, the underlying factor is, not us Oh Lord, but to thee be all honour.

T.J. Douma,
Brantford, Ont.

Have bankrupt businesses thrown caution to the wind?

Dear Sir:
Mr. van Donkersgoed's diatribe against Reaganonomics in your December 18, 1981 issue has evoked this written reaction.

This format does not lend itself for an in-depth rebuttal. However, I had gotten the impression that most serious students of the sick western economies had agreed on their malady: terminal inflation. Most among them have also agreed on the medication: monetary — in this case, decreasing money supply. The dosis prescribed by the Canadian government may be hard to swallow (annual growth reduced to less than 1% compared with slightly less than 4% by the U.S.), but so was our rate of inflation.

Left to their own devices we have seen lenders and private and governmental borrowers increasing the supply of money through the multiplier effect and the bills' printing press. Should we have gone on, unchecked, to eventually reach the 3-digit rate of inflation suffocating Argentina today?

The only quantitative unit that has dropped in recent times is the rate of productivity!

It is not surprising to find the number of responsible people, after the 1929 debacle, growing again, wondering if the so-called free enterprise system can really work; if it can manage itself without its need for cyclical massive support given and the consequent regulatory measures set down by the state.

Most sectors of society have participated in the deluding easy money game. As usual we could place the main blame on the "government" for its part and for allowing matters to get out of control. If one learns of receiverships and bankruptcies among family farm operations and other small businesses which had been accumulating debts up to a million dollars and more, close to equity, one can only shudder at the thought of their kind of management. I am disgusted by the mentality of such borrowers and their lenders alike. Some owners-managers appear to have thrown all caution to the wind. These enterprises have shirked their business and social responsibilities. What after their failures? They'll be screaming and hollering, blaming everything and everybody but themselves. Next step? They'll lobby their way into the bread-line in Ottawa, or Toronto, or... — cap in hand — with such corporate welfare bums as Massey Ferguson, Chrysler.

It is about time for economic sanity to return to our society which in turn could stabilize our social climate. This deflationary wave will, most certainly, engulf the heavily debt-laden and inefficient businesses. It will, hopefully, increase productivity.

Mr. van Donkersgoed restricts his diatribe against the damage deflationary policies have caused the agricultural and small business enterprises and homeowners. No mention of the millions who do not find themselves in such categories and shall never enter same if inflation were allowed to gallop unbridled. Has he checked on the percentage loss of purchasing power due to inflation among pensioners and wage earners?

Mr. van Donkersgoed's critique of Reaganism, MacEachenism, or any other label of deflationary policies is unbalanced and shallow. He does not attempt to suggest some sort of medication for the curing of excessive inflation which could benefit the total economy in the long run. His concern is focused on his own turf. The implication of his article is: don't dampen this (inflationary) fire 'cause it's kept us nice and warm' — thank you. This is a short-sighted and irresponsible outlook that should not be held by any citizen, free-enterpriser or Christian.

Let us keep in mind one of Lenin's dicta concerning the disappearance of the main base of free enterprise: We could easily get rid of the middle class by grinding it between taxes and inflation.

Who are Lenin's comrades?

F. Velsen,
Oakville, Ont.

Not theological

Dear Sir:
After I had finished reading the letter of Truus van Bruinessen, (December 11), my first feeling was that of regret. Letters like that are a representative of nothing worth noting. However, I am glad that I may now offer Truus van Bruinessen some overdue advice.

Your problem, my dear, is not religious or theological. Nor has the fact that you are female anything to do with it. That you are not really familiar with the Word of God is quite evident. The problem you have is purely of psychological nature. I advise you to seek help as soon as possible.

(Mrs.) Audrey C. Rang,
Dunnville, ON

Do you have comments, additional information or ideas to share with the Reformed community? Send them to the C.C. editor.

Huizingh and Vanderveen

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VIA K.L.M.

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Church Page

Press Parade

Jean Groenenberg aids the work of the Eglise Reformee

Next week Sunday, the Lord willing, there will be a special collection for the work that Jean Groenenberg is doing in the newly established congregation in Quebec. You will find a description of that work in a letter which Jean herself wrote to us. Here is that letter:

"Dear members of the Woodstock Maranatha congregation:

Please allow me to tell you about my church in Quebec. My congregation of the Eglise Reformee du Quebec (the Quebec Reformed Church) is located on the South Shore of Montreal. Harold Kallemeyn, its pastor, was born and raised in Chicago, but ten years of living and studying in France helped him prepare for his ministry in Quebec.

Who else attends the Eglise Reformee so far? Apart from some native Quebecois, there are a few Swiss immigrants and a couple of English-speaking Canadian immigrants like me. And, yes, we do function in the French language. Our sermons, hymns and prayers are entirely in French. When we have a meeting, we hold it in French too. So far our membership is very small. At most of our worship services you will find as many children as adults present.

Presently in the province of Quebec you will find a large traditional Roman Catholic church as well as a growing evangelical movement consisting of Baptists, Pentecostals and Christian Brethren. We believe that there is room in Quebec, and indeed that the Lord is calling for a Reformed church to stand as an alternative, a church which has reformed biblical doctrine as well as an organized Presbyterian structure.

The Eglise Reformee is being strongly encouraged by the Christian Reformed Home Missions. It is a sister church like the Gereformeerde Kerk in the Netherlands.

As a member of the Eglise Reformee I am eager to see it minister to the people of Quebec and grow as part of the body of Christ. Like many churches, we had a vacation Bible school this summer to reach children as well as parents with the good news of the gospel. We had help from a team of young people involved in Operation Mobilization, which is something like a SWIM team.

After studying various Sunday School and Bible school materials we decided to take the Chr. Ref. Church's Bible Way curriculum and adapt it into French for our purposes.

In order to allow me to put a great deal of time into this work, the Christian Reformed Home Missions approved my status as a short-term volunteer. As such, I am asking for financial and prayer support from you as well as from the Christian Reformed Church in St. Thomas.

Jean Groenenberg, 5833, Boul. Taschereau #35, Brossard, PQ J4Z 1A5.

Maranatha Chr. Ref. Church,
Woodstock, Ont.

Government funding for abortion groups

As many of you are aware, many women's groups, but especially the Vancouver Status of Women (VSW) had very strong pro-abortion committees. No doubt MP, Nielsen has received a great deal of pressure from such groups to reinstate the Surrey abortion committee. Do you also know that Vancouver City Council granted $22,000.00 to the Vancouver Status of Women? Do you know that the VSW received a grant of $86,500.00 from the provincial government? Pro-Life groups receive nothing from local, provincial, or federal governments. Our governments funds abortion agencies including huge grants to Planned Parenthood, but you and I alone must sacrifice and donate funds to save unborn children.

In recently held hospital, membership meetings, "Right to Life" candidates were elected to Board of Trustees in Surrey, Richmond, Langley and Victoria hospitals. Due to pressures from Pro-abortion groups, our Minister of Health, Mr. Jim Nielsen has seen fit to appoint a public administrator at the Surrey hospital, thus reducing the Board of Trustees to the status of a puppet. This is clearly an abuse of the democratic rights of the members of the Hospital Association. What will happen in other hospitals where Boards of Trustees are a Right to Life majority?

Please write to the Minister of Health (Parliament Buildings, Victoria, BC), and let him know that you object strongly to the way he and the Social Credit government have acted. We have the law and justice on our side, and must do everything we can to protect the lives of unborn children.

Richmond (BC)
Chr. Ref. Church

These are times for sharing

In these days many people are financially troubled by high interest rates, double digit inflation, and actual or pending unemployment. It is, therefore, understandable that a part of the congregation does not seem able to support the needs of the church as much as they feel they ought to.

A direction for help in these troubled times can be found in Psalm 50:15: "Call to me when trouble comes, I will save you and you will praise me." This is an invitation from God to call on him for support, followed by two promises: "I will save you" and "You will praise me." May this be of comfort and encouragement to those who are in financial difficulties. May the more fortunate share financial burdens by giving more than they feel to be their share.

We are now in the last quarter of this year and our giving needs to be increased to meet this year's budget. Recently, everybody received their statement of giving for the first three quarters. Please, review and reconsider whether an increase in your giving could be possible.

First Chr. Ref. Church,
Victoria, BC

Pastoral Pondering

Pardon me, but not on Sunday

A few years ago a well-known, Dutch soccer player, Jan De Graaf, made the front page of an influential Dutch newspaper when he made the announcement that he had decided to join AZ67, a leading team in the honour division, but that he would not play on Sundays. This decision made me very happy. I like people who say that they have principles and who stick to them. I like a man who maintains that "Sunday is a day of the Lord and that's why I keep it holy." His yes is yes and his no is no. A Christian does not want to play games with God. If you love the Lord, the Bible says, you want to love Him with all your heart.

What is the Sunday? Is it a day of rest or of restlessness? The Bible gives us a number of very definite rules with respect to the 4th Commandment. There is, first of all the obligation. Four things are to be remembered in this connection: The Sabbath was instituted at creation (Gen. 2:2,3); The Sabbath rests upon the divine example (Gen. 2:2); The Sabbath commandment is given in the Decalogue; our Lord has confirmed the relevance of the Sabbath institution (Mark 2: 27, 28).

There is, in the second place, the sanctity of the Sabbath. To sanctify means, first of all, to set apart, to distinguish it from something else. Such is the sanctity of the seventh day. The second element in sanctity is that the difference which God has ordained is a difference of a specific kind. "The seventh day is the sabbath of the Lord your God" (Ex. 20:10). It is "a sabbath of rest to the Lord" (Ex. 35:2).

Then there is, thirdly, the observance of the Sabbath. Matthew 12 is very important here. The works which Jesus defends and approves on the Sabbath day fall into three categories: piety, necessity and mercy. A work of piety, that is, work connected with the worship of the sanctuary, is such when he says: "Or have you not read in the law, how that on the Sabbath days the priests in the temple profane the Sabbath, and are blameless?" (Matt. 12:5). And he refers a work of necessity when he asks; "Have you not read what David did, when he was hungry, and those who were with him: how he entered the house of God and ate the showbread, which was not lawful for him to eat nor for those who were with him, but only for the priests?" (Matt. 12:3,4). That is to say, dire necessity warranted the doing of something which under normal conditions would have been a violation of divine prescription. He also mentions work of mercy: "What man shall there be among you, that shall have one sheep, and if it fall into a pit on the Sabbath day, will he not lay hold on it, and lift it out?' (Matt. 12:11). It is in reference to such work of piety, necessity and mercy that Jesus says, "wherefore it is lawful to do well on the Sabbath days ."

What does all this mean now in connection with the question that was raised on last week's bulletin, whether Christians should be involved in organized sports on the Lord's Day? I have made it clear what God in his wisdom and holiness requires of us on his day of rest. If we add to this law then we suppose ourselves to be better and wiser than God. And that is the essence of lawlessness.

Yet, we must avoid two extremes: pharisaism and libertinism; pharisaism being an Old Testamentic interpretation of the law which does not apply to us in the New Testament; and libertinism, the allowance of liberties which the Bible expressly forbids.

Who does not think here of the words of the apostle: "Don't let the world around you squeeze you into its own mould" (Romans 12:1,2)? It should be very obvious to all of us who know that our liberty consists in being captive to the Word of God. The kingdom of God is diametrically opposed to the world of darkness. If this distinction becomes evident anywhere, it will be expressed in the lifestyle that we are called to develop as Christians in all the areas of life.

It is, therefore, a matter of great happiness that attempts have been made to join some of our people interested in sports in a Christian league that promotes activities of this kind. A few months ago some soccer games were held among the various churches, and at present there are a number of hockey teams playing during the week. But more work has to be done.

Many of our children have become involved in community games on Sunday. Whatever the reasoning has been to justify the Sunday activity, we may not go on in this direction. God's Word calls us to challenge the wisdom of the world with the wisdom of God. Over against the united way of the world there is a Christian united way. Let us not go on to be passive in all these matters. Our children are the hope of the Church for tomorrow. Through counsel and example we must help them to build up their faith in a consistantly Reformed view of life and world.

Will you help us bring the lordship of Christ to sports and physical education, an area that has been so much untouched by his transforming power? Please contact me and talk to others about the great task that is sure to involve the full implication of the gospel of Christ.

Rev. J.S. Hielema,
Maranatha Chr. Ref. Church, Calgary, Alta.

Toronto young adults meet regularly

Forum is a group of young adults over 20 years of age who gather every first and third Sunday of the month in the Toronto vicinity for discussions and fellowship. Our main theme for the season is "Relating in Today's Society." We would like to welcome all young adults to come and join us. For more information call Lisa Regeling.

Holland Marsh (Ont.)
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Entertainment

Terrible beauty: The French Lieutenant's Woman

Bill van Dyk

Directed by Karl Reisz. Screenplay by Harold Pinter. Starring Meryl Streep and Jeremy Irons.

There is one simple, yet significant, presupposition behind the action, and the perspective, of the movie French Lieutenant's Woman. It is the simple premise that the movie's star-crossed lovers, Charles and Sarah, should be able to consummate their desire for each other. It only seems right — they want and need each other so badly. They have to overcome so many obstacles to reach each other. The viewer sympathizes with them, as much as he sympathizes with the original star-crossed lovers, Romeo and Juliet. It seems unjust for society to get in their way.

This is the premise behind a lot of movies, including Roman Polanski's Tess, and the steamy remake of The Postman Always Rings Twice. As Christians, we justly feel uncomfortable with some of them because, in the first place, little regard is given for the sanctity of marriage, and, in the second place, little regard is given for the people who suffer the most because of these affairs: the betrayed husband or wife.

In that respect, we can appreciate the fact that The French Lieutenant's Woman, like Tess, has more depth to it than the usual casual film of this nature. The secondary characters are more than just cut-out obstacles in the path of the obsessed couple. They are real, breathing, hurting human beings, with whom we sympathize, and because of whom we are better able to weigh the costs of the couple's actions.

The device used here is a clever one: the film within the film. Jeremy Irons and Meryl Streep play Mike and Anna who are carrying on an adulterous relationship while making a film about Charles and Sarah set in Victorian England. Sarah is a social outcast, having confessed to an affair with a French soldier. Charles, engaged to an industry baron's daughter, becomes fascinated with Sarah after seeing her wandering along a breakwater amid the crashing waves and wind, staring out to sea after her long lost soldier.

As Charles becomes increasingly obsessed with her, he breaks his engagement with Earnestina, becoming a social outcast himself as the moral structures of Victorian society crash down upon them. Ironically, he loses Sarah at the exact moment that he makes the sacrifice. Eventually they are reunited in an ending which is disappointingly unsatisfactory.

Contrasts

The contrasts within the film are clear. While Charles and Sarah may not even be seen together in Victorian England, Mike and Anna share the same hotel room, cavort on the beach together, and kiss behind doors at parties. And while Charles brings down the wrath of everyone, including the courts, when he merely breaks an engagement, Mike and Anna need only deal with their own choices and, of course, the personal consequences.

Given these juxtapositions, certain passages in the film take on ironical overtones: Charles discussing the "latest" work of Darwin with his prospective father-in-law. Or Mike and Anna discussing the number of brothels in 19th century London, and the fact that women without careers as either housewives or governesses, were inevitably driven to such employment.

Meryl Streep as Sarah

A superficial expectation is to see the film condemn the narrow-minded hypocrisy of the Victorian era and praise the new liberality where it is now possible for a Romeo and Juliet to consummate their passion with little opposition.

But The French Lieutenant's Woman arrives at the opposite conclusion. While the new morality has brought us a veneer of tolerance and broad-mindedness, the romantic ideal of love-fulfillment remains a myth. The obstacles are really within ourselves, regardless of whether or not they are expressed in law and public acceptability.

Some might say that this film glorifies illicit sexual relationships. To a certain extent it does, ascribing a beauty to a powerful obsession. But it is a terrible, frightening beauty. It is as alluring and mystifying as Meryl Streep's striking face when she turns to face Charles for the first time.

I don't think this film is trying to glorify or glamourize this beauty. The dissatisfactions and frustrations are presented all too clearly and the portrayals of the secondary characters show too much depth and sympathy to make the film one sided. It would be fair to say that the film shows an intuitive understanding that such relationships were not what God has intended.

Puritan ideals

And that is why the ending is more than a little unsatisfactory. We are given to understand that Sarah has employed her alienation — has even relished it — because it gave her a mode of self-awareness completely denied to women her age. Because of her disreputable character, she was no longer expected to live up to the Puritan ideals of domesticity and conformity. She was able to develop her own personality fully, apart from the inhibitions of a complex social life. Once she had "found herself," she was prepared to accept Charles as an equal partner, rather than as a protector. Should this, then, be the basis of man-woman relationships?

This is hard to reconcile with the powerful depictions of her relationship with the sea, and with the undercliffs of Lyme Bay, where she wandered in the early parts of the film, "waiting" for her long lost French lieutenant. And it does not bear a deep relevance to the conclusion of Mike and Anna's affair. It does suggest that if society does not throw up one obstacle, it throws up another.

This is a strikingly beautiful film, expertly directed and acted, carefully paced, and admirably restrained. Cinematographer Fred Francis draws beautiful images from the lush beechwood trees and hills of Lyme Bay, just a few miles from where author John Fowles spent his childhood.

Meryl Streep, whose credits are all impeccable (The Deerhunter, Manhattan, Julia, Holocaust, Kramer vs. Kramer, and Alan Alda's The Seduction of Joe Tynan) turns in a very intriguing and convincing performance, which, considering the demands of the character, is an outstanding achievement (and sure Oscar material).

In regard to the maturity level of the film, we might note that there is no nudity. There is one memorable misuse of language which, however, is completely integral to the character of the film and should not pose any grave difficulties for the mature Christian viewer.

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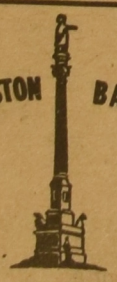

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Small Talk

"Did you have a nice Christmas?"

It was the recurring question by the end of last month. And, before the year was over, many people had lied several times. They didn't think they should tell the girl behind the counter at the cleaner's that their turkey was tough nor did they want the man in the post office to know that they drank too much and made an ugly scene at cousin Lucy's. And why should they cry on the shoulder of an utter stranger and blurt out that their daughter, who left home last summer, didn't even bother to call?

Instead they said: "Oh yeah, sure, did you?" and the charade went on. It was, again, the season of the Great Letdown which descended into the pit of a depressing New Year's Eve from which many emerged on the first of January grateful that it was all over for another year.

It happens again and again. It starts in November when the days grow dark and short. When the trees are bare and the fields lay barren. The world of commerce is quick to point out then that what we need is some excitement, something to tide us over till Spring. And the response is unfailingly unanimous.

There's a wave of Yuletide Teas and Christmas Bazaars, there are parades, the ads, the same old specials on television, dances, parties and a dizzying round of banquets and programs for those who want to stay "a part from the world." Mothers embark on the way to their annual big fight with whoever is handy when they are finally ready for their big cry as they clean, shop, bake, plan menus and help fill food baskets for the needy.

What happened? This surely wasn't meant to be! Has Christmas always been like this, something of a national health hazard? Have people always been so frantic, driven by disc jockeys who count shopping days and the question at every turn: "Are you ready for Christmas yet?"

I remember some fanatic house cleaning for which I was enlisted as a young girl at home every year but, mercifully, that's where it ended in those days. We had enough time to visit, go to church and attend a program or two.

And when I hear of other people's Christmases passed with leisure hikes through snow-covered fields to find a tree and a sing-song at the piano, I believe that the holiday season as we now know it, has slowly crept up on mankind, aided by increasing affluence, greed and one-upmanship.

It's overrated and overdone and often dissolves into a bleak January with too many broke, unhappy and disillusioned people. This year the ailing economy may well add another dimension. There may be wide-spread bitterness and discontentment.

The turkey was small, the fruitcake not its usual weight and, worst of all, there hadn't been any money for presents.

Gift-giving, in our culture, is a much too essential part of the celebrations. What would Christmas be without it? Indeed, what would Christmas be without it! We've piously reasoned that because God gave His ultimate Gift, we now should reflect His love and give to each other. And so we buy calculators, watches, shirts, coffee makers, jewelry. Some giving!

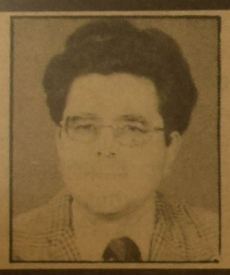
We think it will teach our children, too, that it's better to give than to receive. Who are we kidding? At Christmas many people, and children especially, receive far more than they need and the giving is polluted with complaints about the cost and the hassle. It has been said that the gifts at Christmas should be mostly gifts of love, time and attention. It doesn't seem to take hold. Perhaps the time has come to turn things around.

Perhaps we should learn that, at Christmas, it's far better to receive than to give. Before the very first Christmas ever, there was much anticipation unadulterated by gift lists and shopping trips.

Mary and Joseph were expecting to receive. They had nothing to give, except their hearts. But when it was all over, they were still filled with the wonder of it all! There was no deflation, no weariness. There *was* hope and faith and trust. And the wonderful knowledge that all whom they had shared their Gift with, also looked to the future with different eyes.

Why don't we hurry back to Bethlehem and hold out our hearts? And step into January once more, but now filled to overflowing with the wonder of it all.

Lynn Miller



Johan Tangelder

Religion

Three prominent faith-healers

God always works to your advantage. You can believe for divine prosperity just as you can believe for divine health! When you truly believe, you should not get sick anymore. To have health, you must begin with a decision not to allow Satan to put sickness on you. You are sick and poor because you don't have sufficient faith. In general, this is the teaching of Christian faith healers in North America. I have chosen three prominent healers to illustrate what is being taught and practised in the name of the Lord.

Oral Roberts

Oral Roberts is a tall, dark-haired, and well-known radio and TV evangelist. He is an exceptionally talented and persuasive speaker. In 1962 he founded the Oral Roberts University, which contains all faculties, including a faculty of medicine. In 1968 he left the Pentecostal movement and joined the Methodist Church, though his theology has not made a noticeable change.

Oral Roberts' basic teaching is that God is good, and the devil is bad. God's will for us is to have health, wealth and well-being. The devil's will for you is sickness, poverty, and depression. The choice is clear. You must choose for the good, for God.

Oral Roberts says in his book, *A Daily Guide To Miracles And Successful Living Through Seed-Faith*, that his greatest discovery about health, prosperity and spiritual blessing was the text 3 John 2: "Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth." He comments on the text: "What's the first word? 'Beloved.' 'Say it, say, I'm beloved of God.' Look up and tell Him, 'God, I'm Your beloved. I'm going to quit hating myself. And, God, You want me to prosper and be in health, even as my soul prospers.' Now, don't you feel better? That's got healing in it, friend! Healing for you, the person, your total self. And the whole of God's power is back of His wish for you to be well and have your needs met."

How successful has Oral Roberts been as healer? He has admitted to failures. He has said that his cures have not always been successful and if cures were reported that they were not always permanent. He mentions that he would be glad if 25 per cent of his cases were permanently cured.

Some claim that Oral Roberts gets his healing abilities from God. Others suggest the occult. Dr. Kurt Koch, his *Occult Bondage and Deliverance*, says that Oral Roberts' founding and funding a university is no proof that he has derived his healing abilities from God. Koch claims that Oral Roberts is probably unaware that his power to heal is more indicative of a mediumistic ability than a gift of the Holy Spirit.

William Branham

One of the most colourful and interesting healers on the American scene was William Branham. He became famous for his ability to name with astonishing accuracy the sicknesses, and often the hidden sins, of people whom he had never seen.

At first, he was welcomed by the Pentecostal movement, but he wore out his welcome after he announced that the millennium would begin in 1977, preached baptism "in the name of Jesus," and claimed that Cain was the son of a union between Eve and the Serpent, and that only Abel was the true son of Adam.

Branham died in the manner and at the time he himself had prophesied. His followers believed that he would be raised from the dead on January 25, 1966. They waited in vain. No resurrection took place.

Branham had a peculiar source for his healing powers. In 1946, an angel allegedly appeared to him, and told him, among other things, "I am sent from the presence of almighty God to tell you...that God has sent you to take a gift of healing to the peoples of the world."

Branham never prayed for healing until he was conscious of the presence of the angel with him on the platform. The angel was described by Branham as a well-built man with dark hair who stood next to him. He had to obey whatever the angel told him.

He was asked: "Do you think your power to heal people comes from the Holy Spirit?" "No," Branham replied, "my angel does it." When he was ministering during a crusade in Jonesboro, Arkansas, Branham is even supposed to have raised a woman from the dead after he had prayed: "Almighty God, Author of eternal life, Giver of all good gifts, I beseech Thee in the Name of Thy dearly Beloved Son, Jesus Christ, give this woman life again."

Some have said that Branham's gift was his natural ability, whereas others declared that it was the result of occult powers. Great claims were made to Branham's effectiveness as healer, but only a small percentage of those who sought healing were in fact healed. What must a Christian think of the ability to heal by a man who held such strange views on the Bible? How can an angel replace the healing ministry of the Holy Spirit.

T.L. Osborn

The healing evangelist T.L. Osborn was born on a farm in Oklahoma. After his conversion he became an evangelist and pastor in the Pentecostal movement. In 1948 he believed that God called him to the wider ministry of healing and evangelism. Later he saw in a vision the cross, the angel Gabriel and his trumpet, and Jesus Christ in person.

Osborn testified that he was strongly influenced by the teaching and healing demonstration of Branham. His mission tours led him all across North America and to many foreign countries. Humility is not Osborn's greatest virtue. In his *Healing The Sick and Casting out Devils* he cites marvelous success. "Hundreds of undeniable miracles or healing have been wrought on the bodies of sufferers, and thousands of souls have confessed Christ as their Saviour."

Osborn has no great love for an academically trained ministry. Evangelism must be accompanied by healing if it is to be successful in these last days before Christ's second appearing. The masses will gladly follow Christ as they see the divine power to heal.

"Sermons, pictures, lectures, education, hospitals, and institutions have never, nor will ever bring the masses of heathen to the feet of Christ, but the simple demonstration of God's miracle power will, and is turning them to the true Christ by millions. I have personally seen more souls saved in a single night, preaching the gospel of healing for soul and body than during the entire seven years I preached only forgiveness to the sinners."

Osborn teaches that it would be incomplete for an unsaved man with sickness in his body to become saved from his sin, and not be healed of his sickness. A new born Christian has the right to receive healing. Sin and sickness were borne by Christ on the cross.

"Sin and sickness need be borne only once. And since it is written that Jesus Christ has already borne them, then you need not bear them. If you bear them, then Jesus' bearing of them was entirely in vain, seeing that you have not been benefited. But I declare, that since Jesus bore them, you and I *need never bear them* and so 'by His stripes we are healed' and through His blood we have 'remission of sins.'"

The conclusion? Christians don't need to be sick as healing is always the will of God. If you don't get healed? Osborn doesn't need to shoulder the responsibility. He gives 20 reasons why some fail to receive healing. He lists such causes as: "The breaking of natural laws...An unforgiving spirit...Wrongs unrighted...Many hinder God by basing their faith on their improvement after prayer, rather than upon His promises." Anything can fall into these categories!

Did Christ really die once for our sin and sickness? Are faith healers correctly interpreting Isaiah 53:4,5? Next week I will discuss the key doctrine on which most faith healers base their practice — the doctrine of healing in the atonement.

Children

Betty Nieuwstraten

The broken window

1. Happy days are here again

There had been a very special happy, lighthearted atmosphere in the home this week. The whole family seemed to have adopted a relaxed, carefree attitude now that finally all the children had fully recuperated from the measles.

Not that any of them had been very ill, not at all. But all of them were a bit cranky. And since they all were afflicted with the pesky disease at the same time they had been a real nagging handful for Mom and Aunt Jean who had come to help her steer through this ordeal.

To make matters worse, it was summer vacation and the most scrumptious weather you could wish for. The children discovered by experience that there were two kinds of itch: the kind that came with the measles and made them scratch until blood oozed out, and the itch they felt deep inside that made them wish to play outside. Oh, bother!

How happy they were when the doctor came in the middle of the week and told Mom to send them all outside. The fresh air and sunshine was the best medication he could prescribe, he said. Mom didn't need to worry about them infecting other children, for that stage was passed. Besides, marked as they were, they were not likely to attract others. And outside they went!

Yet, at first Mom had found one here and there in the afternoon sound asleep on the floor under the table or in the space between the rows of drawers under Dad's desk. But that was all over now. There were no naps to be taken anymore, no half closed curtains, everything was back to normal. Or was it?

Aunt Audrey, who came about once a month to help Mom keep up with the mending, was getting married. She was not a real aunt but the sister-in-law of Mom's sister Mien (pronounce ie as in thief).

Aunt Mien and Uncle Hans had been over three evenings this week to help put together a potpourri (collection) of amusing things they knew about the bride and the groom, and set the verses to well-known melodies. This "home-made" potpourri would be part of the entertainment at Aunt Audrey's wedding party and had to be worded and sung just right.

Upstairs in bed, Beth and Cory were kept awake by the sounds of repeated exploding bursts of laughter following short readings, and then came the singing and the linking of the parts. But, without fail, they fell asleep before the party broke up.

Last night Aunt Jean had gone home on the last bus, leaving the whole house spic and span; even the shoes were polished!

2. The promise of a lovely day

When Cory woke up and peeked around the bedroom she found only Beth still in bed, the other children had gone downstairs already. "Beth," she said. "Beth, do you have any idea how we can spend our last free Saturday?"

"What?" came lazily from the other bed. "No, but I believe Mom has something in mind. Remember, she told us yesterday that we are to go on an errand?"

"Yes, now that you mention it. I had forgotten all about it. Do you have a faint notion what it can be?"

"Nope, you know how Mom is. First she arouses your curiosity and then, when you don't think of it anymore, she jumps the idea on you."

"Well, let's wait and see, I'm sure it's something pleasant. Why don't we make the beds right now, then we don't have to go back upstairs for it after breakfast," Cory suggested.

"That's a good idea. I just wondered whether my big girls would ever come down for breakfast this morning," Mom said, entering the children's bedroom. "And girls, I'd like you to look real pretty. Put on your second best dress and bring the matching hair ribbons along. If you like, you may also wear you Sunday shoes. Be quick now, don't let us wait much longer for you with breakfast."

"I told you," Beth chanted. "I told you Mom likes surprises."

"Yes, and even now we don't know what it's all about," Cory remarked, "but the faster we hurry, the sooner we'll know."

When breakfast was over Mom said: "Girls, since you have made the beds, Ian and Hank will wash the dishes. I'll do your hair and off you go."

"To Ridderkerk?" Beth asked.

"Oh," Mom laughed, "haven't I even told you yet?"

"No Mom, and huh, are you sure you don't know that?" Beth asked. Together they had a hearty laugh about it til Mom said, "Now listen. Last night Ian and I each made two copies of the potpourri. You are going to bring one copy to Aunt Audrey's mother...."

"Oh Mom, to those people at the end of Ferry Lane? May we stay awhile and watch the boats go by?" Beth asked excitedly.

"Yes, Mom, please say yes," Cory chimed in.

"No, not today," Mom answered, "you might get all wet and dirty if you play there. Besides, you get two copies along. The other one is for Aunt Mien. You have to do a lot of brisk walking in order to be home in time for lunch."

Cory didn't dare come up with an argument against it, she remembered too well how she once lost a shoe in the canal. But Mom didn't seem to have this in mind at the moment. Mom wouldn't forget. She knew, but she sure had forgiven. She listened again to Mom's directions, "Remember your manners. You know how fussy Mrs. Van Reeds is about that. Now you'd better go, pretty girls; have a pleasant walk."

Once outside, the girls looked at each other. Yes, they did look pretty. Cory wasn't even afraid that Mom had pulled her hair so tightly in the barrette that it looked as if her eyes slanted upward. They both were perfectly satisfied and started happily on their walk along the dike.

"Remember, Beth?" Cory said when they came to a large open space. "I always have to think of it when we pass this spot; how Niesje once fell out of the stroller here when she was not even one year old? How she rolled all the way down through the stinging nettles?"

"Oh, yes, wasn't it terrible? She was so ill after that, especially that first night when her fever was so high," Beth said. "And it was all my fault, I had just left her there on the roadside to pick a few red clovers. You know I've never liked red clovers after that anymore? And I still feel sometimes that Mom owes me a spanking. I think she just forgot about it when Niesje was so sick."

"Talk it over with Mom, I bet she'll be very pleased," Cory advised.

"Well, I don't know, maybe," Beth replied.

3. Who did it?

"I wonder whether Beth Pump is home," Beth said when they came to the house of the oil salesman where Beth Van Gethem became part time housekeeper after Mr. Pump's wife died. Beth was really a district nurse, looking after the sick of the village. She had also come to see them when they all had the measles. All the village children loved her and called her Beth "Pump."

"She might be out looking after some measle kids," Cory suggested when nothing inside stirred.

"Look, Cory, there comes a man on a bike. I'm sure he thinks that biking goes faster when walking, when he sees us marching along."

Just then a stone sailed across the road and the girls heard the sound of breaking glass. The man on the bike heard it, too, but as he looked back he obviously did not see what had happened. He was riding on the left side of the road since there was no traffic rules to be followed anyway because there were so very few cars and bikes as yet. A bike was still a novelty.

While the girls walked on, a very angry old man came stomping toward them. His narrow glasses down at the tip of his nose.

"So, you girls think you can break my store window and get away with it, huh?" he began while he was still some distance away.

"No, Mr. Brommer. We didn't break your window. We're just coming from home," Beth said.

"Mr. Brommer, did you see that man there on his bike?" and Cory pointed at the bicyclist who now was too far away to be called back. "He did it, Mr. Brommer," she said. She didn't quite understand how he could have done it. They had not seen him throw the stone but there surely flew a stone across the road just when he passed, and they heard the glass break. While she spoke she tossed two teeny little pebbles in her hands.

"See?" the old angry man said, "That mouthy kid dares to deny it, but she still has the stones in her hands."

"So, if she still has them..." Cory started to say but was stopped by a voice from behind a screened window.

"Man, use your noodles, don't you see that those kids couldn't have done it? Who could throw in your window from here, on the same side of the dike even!"

"What do you know about it, woman? You'd better stay out of this. I know these girls and I'll go and talk to their father. He will pay me for a new window," and back home he went.

Mrs. Hearwell came to the door and told the girls that if the old man should see Dad, Dad should see her about it. She knew the girls had not thrown stones; she had seen them coming from afar.

"Thank you, Mrs. Hearwell, we'll tell Dad to do that," the girls said.

Mr. Brommer lived in a dikehouse also, but the floor of his living quarters was about a metre below the dike level. There were two steps leading down from the dike to his door; the sills of his windows were at dike level.

Passing his little grocery and candy shop the girls quickly stole a peek at the window. There was a large hole in the middle with big cracks running from there into all directions.

"Well, I know we never did that," Beth said.

"Yes, and Mrs. Hearwell knows, too," Cory added.

4. Delivering the potpourries

They walked on for a while without saying anything and were glad to turn off into Ferry Lane. All their happiness and joy seemed to have evaporated.

"Everybody knows he's a picky, grumbly old man," Beth said. "They say it's because his son ran away from home and is now in America. He'll never come home again and he is their only child," she added.

"No wonder that boy went away. Who would like to stay home with such a mean, grumbly father," Cory exclaimed and suddenly she chanted, "Grumbling, grumbling, grumbling, hear his angry rumbling!"

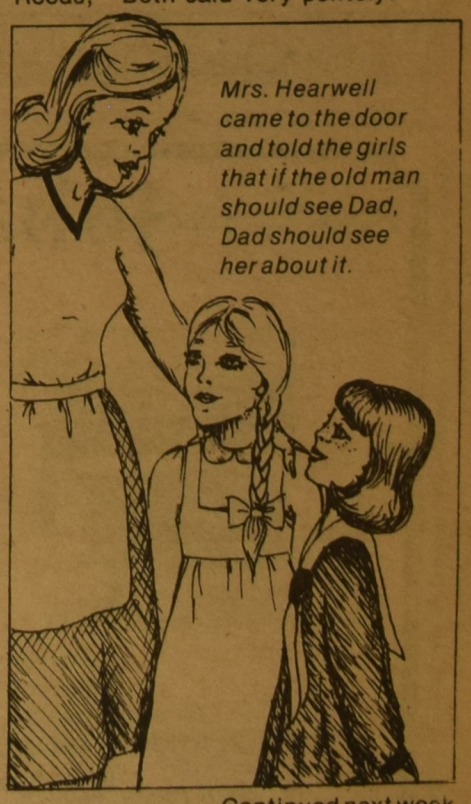
"I'd better try to add a line to it," Beth said, forgetting what else she had wanted to say in Mr. Brommer's defence. She put her finger across her nose, and walking very slowly she thought a while. Then she sang,

"Tumbling, stumbling, tumbling, stumbling,
Bugaboo comes, looking like a sour cucumber.
Guess his name: it's Mr. Brommer!"

Cory had joined Beth in the last phrase. Both laughed heartily, but then looked around guiltily as to be sure Mr. Brommer was not following them and hearing what they sang about him. Then they realized that he was most likely already on his way to Dad to make him pay for the window. One thing was sure, Mr. Brommer would pick a fight over a nickel. That thought sobered their mood again and it was with very serious faces that they pulled the bell at Mrs. Van Reeds.

"So, look who are here!" Mrs. Van Reeds said before the girls even had a chance to greet her.

"Mother sends us to give you this copy of the potpourri they made for Aunt Audrey's wedding, Mrs. Van Reeds," Beth said very politely.



Mrs. Hearwell came to the door and told the girls that if the old man should see Dad, Dad should see her about it.

Continued next week

Can the musical artist survive?

Hans Altena
Music

In my short lived career directing and supporting contemporary Christian artists I've frequently encountered the harsh reality of balancing creative output with economic input.

Even though our Christian community supports the concept of the arts when will the artist receive the praise due? When will the church-at-large unite her energies and grant the artist a haven for artistic display with adequate remuneration?

Without commercial success it seems that the artist is destined to dare himself/herself into existence. There are no guarantees. There are no organizations within the church structures geared towards supporting the artist through performances, workshops, showcases, commissioned works and the like. At times the welfare office looks more appealing than the local congregation or Christian sponsor or college.

I am more than proud to be representing such talented persons as James Ward, John F. Schuurman, Edward Kellogg, Michael R. Baldridge and assisting Ed and Laurie DeYoung and Michael Kelly Blanchard. I've seen hundreds of performers and the above mentioned easily represent the best available. And it's from these artists that I gather the energy I need for my work.

Obviously, there are many sponsors and organizations that have opened their arms to supporting Christians in the arts. But it isn't enough. Without a decided commitment by the church to support its talented members in the performing and visual arts the artist will continue to starve and be unheeded. It is simply too much for a few persons to be carrying the banner for the many — the weight is too large and the needs for excellent artists are too great. If the church of the '80s desires intelligent artforms to communicate the love and grace of our Lord Jesus Christ then leaders and business persons must stretch forth their understanding hand at this time. Talk will no longer do. We may as well cease writing essays about the arts if we go on looking the other way when an artist performs a breathtaking concert or paints a true work of art. One five-second applause now and then simply won't do — the Kingdom of God cries out for its sons and daughters to bring forth good fruits for all the members to see and share.

For myself, I have decided to become much more aggressive in '82. Though some may consider my work assisting entertainers to be dwelling on the fringes of the Kingdom I see it as pure unadulterated ministry to the church and world at large. Support of the arts can be an accurate reflection of the church's health. There is too much JUNK out there (in the world) and the church has a responsibility to encourage artforms that declare victory over the grave and artforms that strengthen the saints from day to day.

Please consider making '82 a year where you and your friends and organization will take the contemporary Christian artist seriously. Let's turn the boat around carefully and head in the right direction.

Mr. Altena is director of MTD Artists in Grand Rapids, Michigan.

Seven pastors accept challenge of Home Missions

New pastors were recently installed in six church planting ministries in Canada and the United States. A new pastor was also installed in a Canadian campus ministry.

In late fall, the Yakima, Washington, 28 family Summitview Church welcomed home Missionary Douglas Vander Wall. He was formerly the pastor of the Shawnee Park Church in Grand Rapids, Michigan. Pastor Vander Wall reports that approximately 12 new families of the community are attending worship services.

In October, Rev. Ed Hommes moved from Bellingham, Washington to Tinley Park, Illinois. He is pastoring the 15 church families as they "enlarge and enrich" the church membership. Worship services are held in a renovated store front facility in a shopping plaza. Evangelist Dirk Aardsma started Immanual church in September, 1976.

In September, Rev. Clark Van Halsema, who served a year's internship in Dearborn, Michigan, was ordained in the First Christian Reformed Church of Lansing, Illinois. On September 27, Pastor Van Halsema was installed in the Jackson, Mississippi Christian Reformed Church. The Jackson congregation had been without a pastor for three and one-half years. The 13 member families are enthusiastic about neighbourhood calling, community service, home Bible studies, evangelistic training and follow-up.

In September, the Hessel Park Church of Champaign, Illinois welcomed Pastor Jack Reiffer. The church has been without a full time pastor since 1980. The 16 member families are looking forward to spiritual and numerical growth under the leadership of their new pastor. A large segment of the Champaign population is transient because they are either students or staff members of the University of Illinois. As a result, the church often has revolving memberships. The congregation is now striving to find a more stable membership among the permanent residents of the community.

In Los Angeles, California, the members of Community Church on South Hoover Street welcomed the Second Staff Pastor, Rev. Thomas Doorn. He was ordained in September. The challenge of an inner city ministry is frightening to a newcomer. Junior high school boys street gangs regularly extort "sidewalk dues" from other youngsters to pay for the privilege of unmolested travel to and from school. The challenge is to bring Christ to these youths. "The people here have been both loving and helpful in getting me going," said Doorn after his arrival. Home Missionaries Stan and Judy VerHeul who started the work in Community Church last year "helped me to adjust to the life of the city and the workload of a pastor," said Home Missionary Doorn.

Rev. Julius Vanden Hoek accepted the call to Immanuel Christian Reformed Church in Salt Lake City, Utah. He and his wife, Joan, left Gaylord, Michigan to begin the work in the Utah capital in September. In November, just after the 21 family member congregation began adjusting to its new pastor, Home Missionary Vanden Hoek was hospitalized for heart valve surgery. He is recuperating at his home in Salt Lake City.

Rev. Peter Slofstra was installed in September as campus pastor of the Western Ontario University and Fanshaw College in London, Ontario. The Slofstra's served the Orillia Church in Ontario since 1977.

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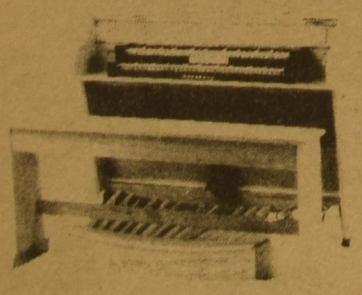

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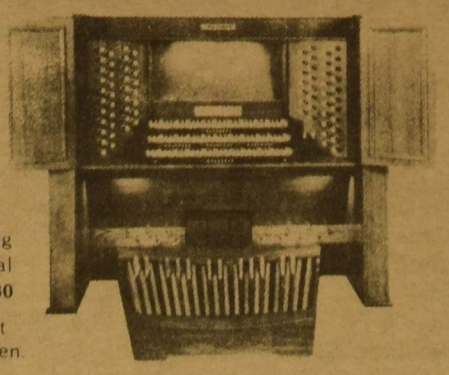

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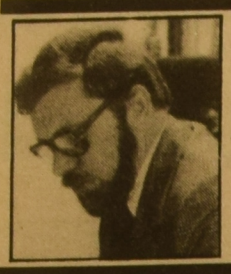
Redeemer College: Learning is for serving #4



Harry Van Belle

Assistant Professor of Psychology

Over the past number of weeks, *Calvinist Contact* has published a series of articles about Redeemer College. They have been particularly directed at the potential students and his or her family. Past topics have looked at location, tuition, housing, housing costs, financial aid, course programs, and faculty. This week's article focuses on the length of the school year, student employment during the school year, anticipated size of the student body, student-staff ratio, and student guidance and counselling.

School year

The school year at Redeemer College will run from September to April. This is accomplished by reducing the time between semesters and planning for fewer breaks during each term. This makes the school year approximately one month shorter than at other Christian colleges and almost two months shorter than grade 13. This allows the student longer summer employment as well as an equal chance to obtain better, higher-paying summer jobs.

Student employment

If a Canadian student attends any American institution, Christian or otherwise, he or she is permitted by government regulations to work only on campus, usually at minimum wage. While studying at Redeemer College, Canadian students will have no employment restrictions, thereby opening the possibility for better-paying employment during the school year. Redeemer College will assist where it can in providing employment opportunities for its students.

Student body size

Redeemer College hopes to have between 50 and 75 students enrolled in its first year. Initial contacts suggest that this number is realistic. While the majority of first-year students will be graduates from a grade 12 class of one of the Christian high schools located in the province, it has become increasingly evident that a significant number of grade 12 graduates who did not attend a Christian high school will attend Redeemer College.

Student-staff ratio

When Redeemer College opens its doors in September, 1982, it will have the equivalent of eight full-time professors. If Redeemer College has 70 students, the student-staff ratio will be about 9 to 1. This means that every professor will be able to know every student and vice versa. There need not be any strangers at Redeemer College. A student at Redeemer College will not get lost in the crowd.

Student counselling

Rev. John Bolt will teach religion and theology at Redeemer College; President Rev. Henry R. De Bolster has many years of experience in pastoral work; Dr. Harry Van Belle, who will teach psychology, was most recently the director of a Christian counselling service in British Columbia; Mr. Justin Cooper, the acting dean, is very familiar with the programs and course requirements of the various Christian colleges and secular universities in North America. All this means that a wealth of student guidance is available to Redeemer College students, particularly to those that are not sure of what they want to do in life.

Next week

Next week, Mr. Justin Cooper, the acting dean of Redeemer College, will present an article on credit transfer. What can a student do with credits received at Redeemer College? Can he or she go on to other Christian colleges? Will he or she be admitted to a university? Mr. Cooper will attempt to answer these concerns in next week's article.

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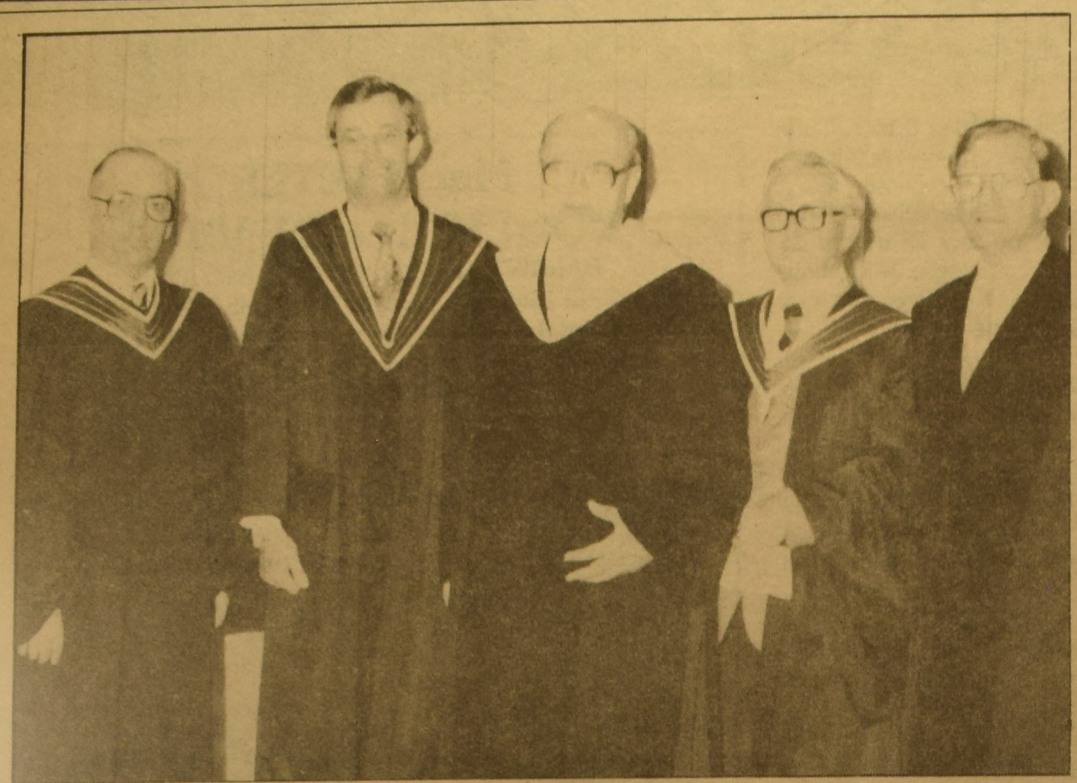
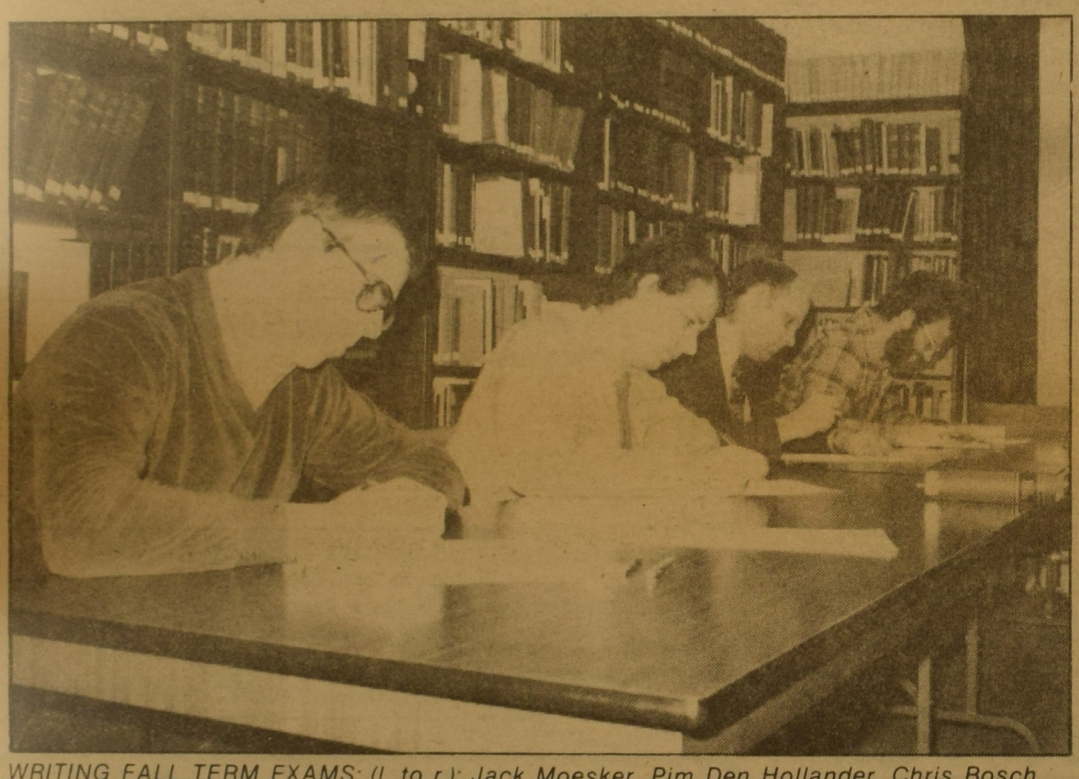
Education



FACULTY: (l. to r.): Rev. W.W.J. Van Oene, Prof. C. Van Dam, Dr. J. Faber, Rev. J. Van Dooren, Prof. L. Selles.



WRITING FALL TERM EXAMS: (l. to r.): Jack Moesker, Pim Den Hollander, Chris Bosch, Matthew Van Luik.

Canadian Reformed T
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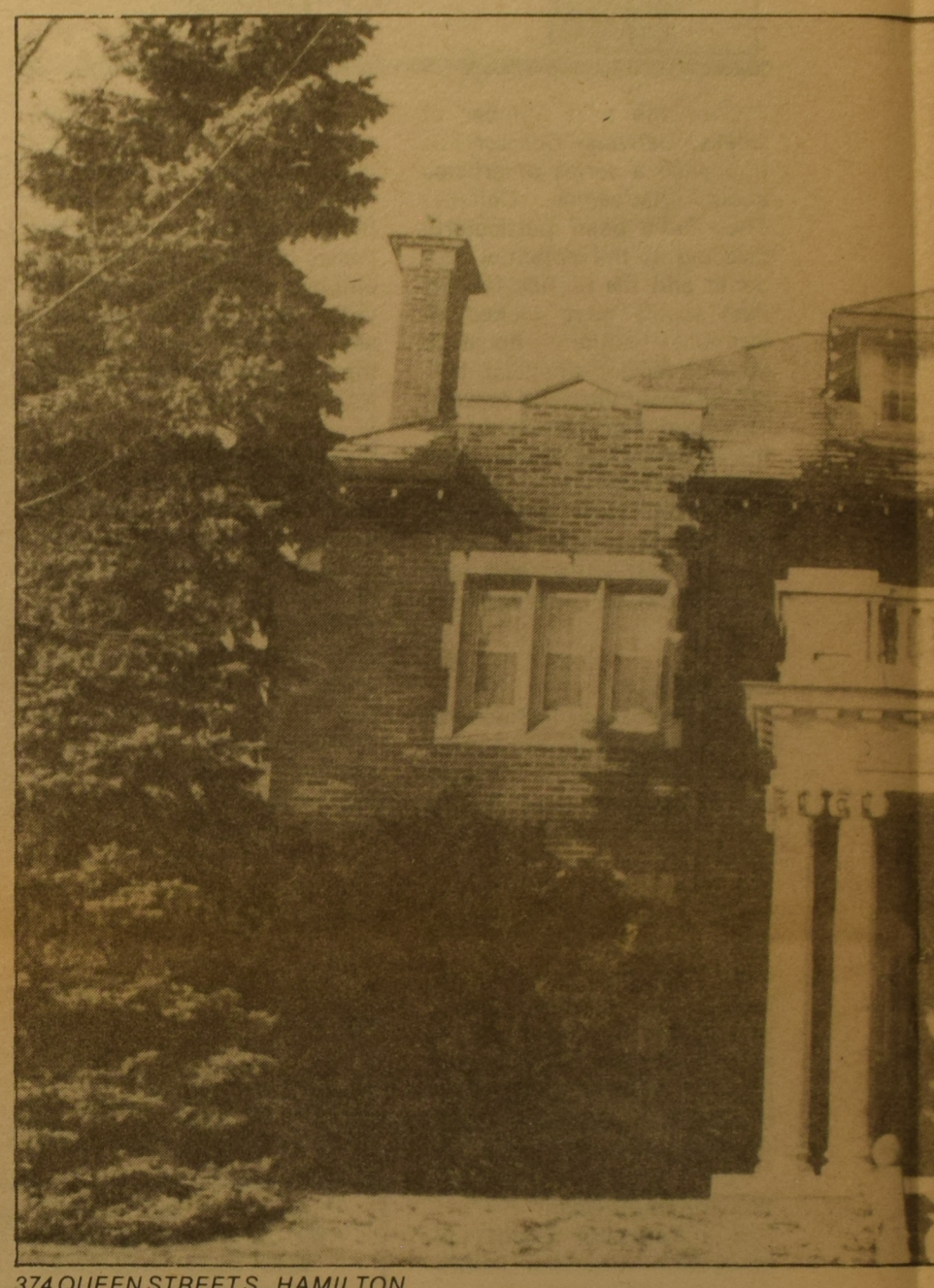


374 QUEEN STREET S., HAMILTON

Harry A. de Vries
Education

Twelve years after the Theological College of the Canadian Reformed Churches in Hamilton was founded, the Ontario government recognized the right of the institution to grant degrees.

In a bill passed in the legislature December 18, 1981, the College was incorporated and given the right to grant Bachelor of Theology, Bachelor of Divinity, Master of Divinity and Master of Theology degrees.

The "Act respecting the Theological College of the Canadian Reformed Churches," known as Bill Pr42, was the result of a great deal of backroom preparation and discussion. Fortunately for the College, earlier passage of Bill 81, a government bill concerning church colleges, facilitated the means for such institutions to obtain the legal authority to grant degrees.

Although the College opened in the fall of 1969, the Churches had already expressed their desire to begin a seminary at their first Synod in Homewood, Alberta in 1954. Opinion of church membership at the very beginning was that the Churches, new to North America, should begin their own theological training school rather than have its students return to the Theological School in Kampen, The Netherlands for training or to have them go south to Westminster Theological Seminary in Philadelphia.

According to Dr. Faber, Professor of Dogmatology at the College and also its principal, instruction at the Kampen school has somewhat of a German slant. It was thought that the Churches in Canada should develop its own approach because of its peculiar North American milieu: the different language and religious movements here. The denomination also takes seriously the advice of Paul to Timothy in 2 Timothy 2:2: "And what you have heard from me before many witnesses entrust to faithful men who will be able to teach others also," or in Dr. Faber's words, "By the church for the church."

But there are other benefits in having a common centre of learning. The College helps to ensure the "Reformed distinctiveness" of the Canadian denomination, and the small faculty and student body allows for strong personal ties to develop between students and faculty members. "They are in a way our spiritual sons," says Dr. Faber of the students. Such close ties, he believes, cannot but benefit the wellbeing of the Canadian Reformed Churches.

History

Since the Synod in Homewood in 1954, the matter of the seminary appeared on each agenda of the triennial synods until, in 1962, the decision was made to set up a provisional training program. A number of ministers took on the additional responsibility of providing instruction. Only students who had received a B.A. or an equivalent degree qualified for enrolment in the courses. The library was also begun at that time.

Then, on November 20, 1968, the Synod of Orangeville made the final decision to open a full-fledged college and to appoint three full-time professors and two lecturers. The College opened September 10 the following year. The Synod of Orangeville had appointed the following to provide instruction at the College: Rev. J.T. VanPopta of Cloverdale to teach dogmatology; Rev. Dr. J. Faber of Rotterdam, Old Testament; Rev. L. Selles of Chatham, New Testament; and as lecturers: Rev. H. Scholten of Smithville in church history and church polity; and Rev. G. Van Dooren in diaconiology.

But already before the opening of the College changes had to be made in the faculty make-up because of the sudden death of Rev. Van Popta. Dr. Faber was appointed to teach dogmatology and Rev. F. Kouwenhoven of Toronto Old Testament.

Then, shortly after the opening of the College came the unexpected death of Prof. Kouwenhoven. Drs. H.M. Ohmann of The Netherlands was assigned to fill the vacancy. The two tragic losses in that first year had a lasting effect on the character of the College.

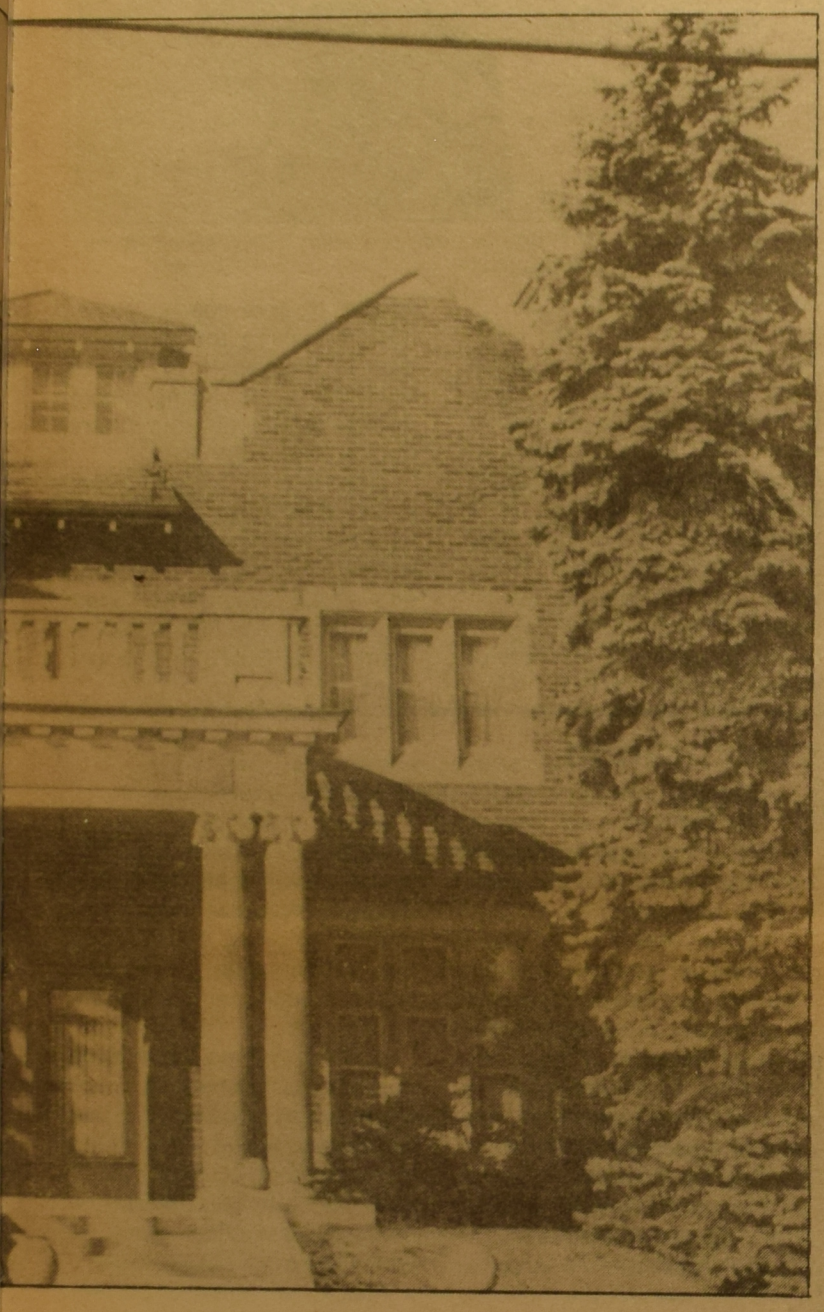
Since that time, Rev. W.W.J. Van Oene of Fergus, Ontario has been appointed to replace Rev. Scholten in church history, and Rev. C. Van Dam of Surrey to take the place of Rev. Ohmann in Old Testament studies. Rev. Scholten left the College more than a year ago because of serious illness and Rev. Ohmann received a teaching appointment in Kampen.

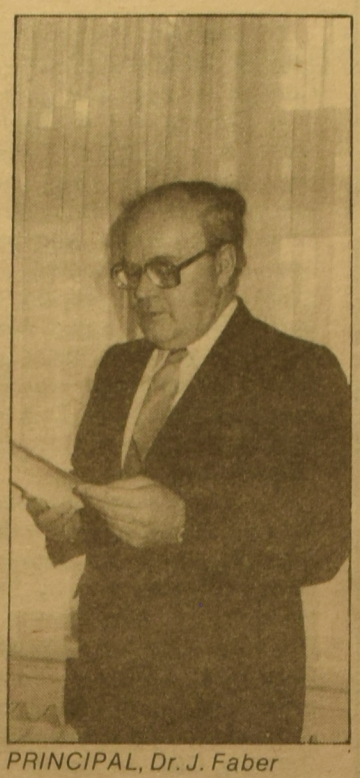
Curriculum

The purpose of the seminary in Hamilton is to train ministers for the denomination, or in the wording of Bill Pr42 "the advancement of learning in theology for the training for the ministry of the Gospel" with its basis "the infallible Word of God as interpreted by the Belgic Confession, the Heidelberg Catechism and the Canons of Dordt as adhered to by the churches."

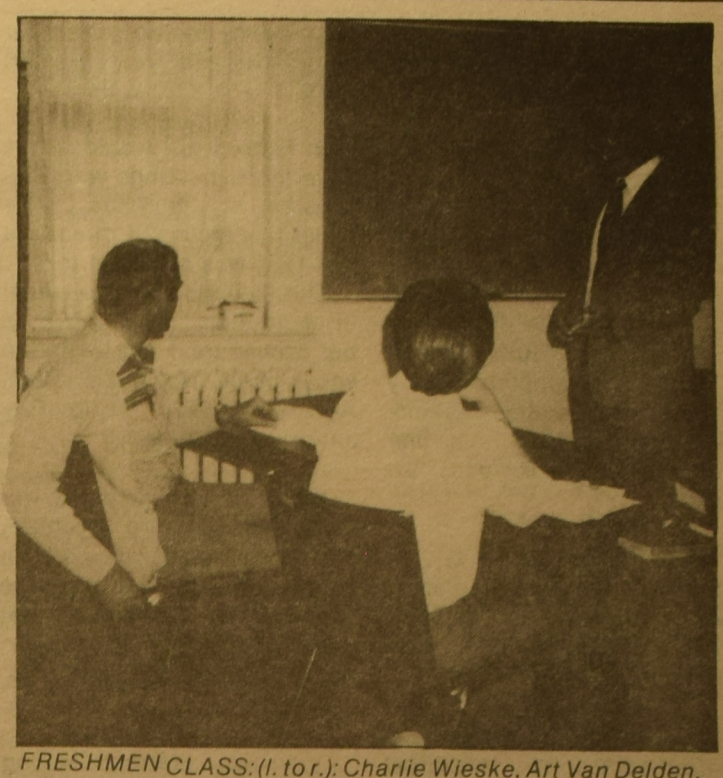
From the beginning, emphasis was laid on a thorough scientific training with the highest possible standards. Students who are planning to pursue training at the seminary are requested to direct their education to College requirements by taking Latin, history and two modern languages — one preferably German — at high school level. Students at the university level should obtain credits for two years in Hebrew, Greek, and English, and for one year in German, history and philosophy. A reading knowledge of

Theological College government





PRINCIPAL, Dr. J. Faber



FRESHMEN CLASS: (l. to r.): Charlie Wieske, Art Van Delden, Prof. L. Selles.

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utch is recommended as well. Languages are stressed in the shman year at the College but ntinued reading skills are further veloped in the next three years cause of the value placed on reading ripture and related material in their iginal languages.

Students are allowed to teach cate-ism classes in local churches and in eir final year they are permitted to esent an edifying word in the urches. Some seminaries such as alvin College allow students to take their pastorates already after their st year of studies. Two freshmen are tending the College this year and ne others in the other three years. rst year instruction is given separ-ely but course material for the next ree years is offered on a rotating sis, so that all material is covered in three-year period.

Applicants of other Reformed urches will also be considered for rolment. In fact, Dr. Faber feels that udents from other Reformed denom-ations should consider the college as alternative place of training, even ough the Canadian Reformed theol-y differs in a number of ways from eological interpretations of other eformed denominations. He suggests at for Canadians intending to go to minaries south of the border, the amilton seminary may in fact be a tter alternative, because it is closer home in the Canadian setting and because it provides a thorough training.

An investigating committee of the Free Reformed Church has visited the College in the past concerning the possibility of recommending it for the training of its ministers. Free Reformed minister, Rev. C. Pronk of Grand Rapids, who was part of that committee, says that no decision has yet been taken regarding the College.

Academic standing

Dr. Faber appreciated the "good testimony" given of its work by Westminster and Calvin Seminaries to the Ontario government in the application for certification. He mentioned the positive relationship between the College and the Seminaries, pointing out that he had been Visiting Professor of Systematic Theology at Westminster last fall.

But some Canadian institutions of higher learning have yet to recognize its degrees. Rev. Richard Aasman of Guelph, for example, who spent four years at the Theological College for his Bachelor of Divinity degree after receiving his B.A. from the University of Toronto, cannot enrol in the Toronto School of Theology (also at the U of T) for a Master of Theology degree on the basis of his work at the Hamilton seminary. Even though his Theological College marks were high and two professors at U of T affiliated colleges recommended his acceptance into the program, he will first have to spend two years in make-up work at a recognized institution to earn his B.Div. in order to qualify for enrolment in the School of Theology.

According to Prof. Joanne McWilliam Dewart of the Theological School of Toronto, the matter of acceptance of Theological College grants has a great deal to do with accreditation of the College itself by the Association of Theological Schools of the United States and Canada (ATS). The College will have to apply for and receive ATS accreditation before its graduates can be accepted directly by the Theological School.

The Hamilton College now has the right to grant Master of Theology degrees, and sometime it hopes to be able to do so — perhaps even a doctorate; but, in the meantime, its graduates who want to continue their studies will have to do so elsewhere.

Rev. Aasman is one of the Theological College's fifteen graduates, some of whom are involved in the ministry of the Word in the churches, at least one in education, and another in missions. For a denomination with 30 churches in Canada, the decision taken in Orangeville twelve years ago, has served the Churches well.

The College falls under the auspices of the denomination and is totally funded by church members. It answers to a board appointed by Synod, although the new Act does require the board to present an annual report to all the Churches. According to the most recent report which appeared last month, communicant church members are paying an annual quotum of $31 toward the College.

But special financial assistance has been coming from the Women's Savings Action headed by Mrs. Geraldine Selles. The ladies groups have presented $120,000 to the College for its library in the past years.

The library now boasts 12,000 volumes in various languages. They are neatly arranged on shelves throughout the Queen Street building. The books dealing with the Old Testament in Prof. van Dam's room, books on practical and pastoral theology with Rev. Van Dooren, and so forth. Then there is the basement library. Some thought has also been given to rebuilding the former servant's quarters above the garage into additional library room.

Dr. Louis Praamsma occasionally consults books in the College, and he does so with appreciation. He finds the library "a necessary addition to what there is in Hamilton already (at McMaster) because it has volumes in the Dutch language not available elsewhere and, in general, on Reformed literature." He finds it a pleasure to visit the College not only for its books, but also for the Christian hospitality with which he is received there.

Salem Mobile

I look forward to several meetings this month. I'm worried. We've had so much snow in December. Should I still buy snowtires for my Salem Mobile?

A note from Jenny Koole, one of Salem's counsellors, to me: As of January 1, 1982, I will be working out of an office donated by St. Paul's United Church in Brampton. Every Friday. Congratulations Brampton people. Jenny is a fine counsellor. Thank you. St. Paul's.

Needless to say, I will be working in the Brampton area, too, in January to acquaint other churches with our new Clinic there.

The women of Maranatha Reformed Church, Wainfleet did a penny-saving project for Salem the past year. Result: $175. Thank you, ladies!

In February, I would like to have more meetings with diaconates of churches. How about it, deacons? I'm easy to talk to. I was a deacon too!

The Salvation Army Citadel in Hamilton must have a busy schedule. I was invited to speak there November 1982. Are the 1983 Day-by-Day Journals out already?

Some of you received our Christmas greeting brochure. Not a very elaborate one. Of course, it was the message that counts. Remember that Jesus was born in a manger, not in a satin-lined cradle.

Herman DeJong

Students enter Missions poster contest

The second Christian Reformed World Missions Poster Contest for boys and girls all over Canada and the United States was judged on December 4th. "The last week brought a deluge of posters;" said Marge Knott who planned and coordinated the event. CRWM received 841 entries from Winnipeg, Manitoba to Hawarden, Iowa; from Zillah, Washington to East Palmyra, New York. This total was twice as many as were received last year.

World Missions announced the following winners: In the 3 through 8-year-old category: First prize was won by Peter Hoogstra, 6, and member of Elmhurst, Illinois Christian Reformed Church. Second prize was awarded to Jeremy Jansma, 7, and a member of Bethany CRC in South Holland, Illinois.

In the 9 through 11 group: Susan Winter, 10, a member of Fruitland CRC in Ontario took first place. Thor Evenhouse, 9, whose school, Sylvan Christian in Grand Rapids, Michigan submitted

World Missions 1981 poster judges: Dean Heetderks, Helen Bonzelaar, and Joe Vriend.

posters, took second place.

In the 12 through High School category: the winners were Jeff Poortenga, first prize and Sue Bielema, second prize. Jeff, 15, is a student at Pella Christian High School in Pella, Iowa. Sue, 14, is a member of Prospect Park CRC in Holland, Michigan. There were also 15 entries which received honourable mention.

The pastors and teachers of these young artists have agreed to give special attention to making the monetary awards on behalf of World Missions, some during school awards ceremonies and others during church services.

This year's judges were: Helen Bonzelaar, Calvin College art teacher; Joe Vriend, staff artist for Home Missions; and Dean Heetderks, staff artist for the education department of the Board of Publications.

East Germany plans celebration of Luther's 500th birthday

MINNEAPOLIS (EP) — Plans of the East German government to observe the 500th anniversary of Martin Luther's birth were shared here with staff members of The American Lutheran Church by Klaus Wolff, cultural attache of the East German embassy in Washington, D.C. Wolff pointed out that the event, to be observed in 1983, has significance for both the church and the state in East Germany.

"Luther was first of all a religious person," Wolff said, "but he also had influence on all of society." He agreed that the interpretation of Luther by the church would have a different emphasis than the celebrations that would be planned by the state.

"Luther's place in history must include an understanding of the fact that he began a revolution," Wolff said. He said that while at the beginning the revolution was chiefly religious, it had far-reaching implications that paved the way for later political revolutions.

Wolff explained that a large number of Americans are expected as tourists in East Germany during the 1983 observance of "Luther year," and that attempts would be made to ease the manner in which they can obtain visas.

Many of the important places associated with Luther's life are in East Germany, such as Wartburg Castle; Wittenberg, where Luther taught at the university; Eisleben, where he was born; and Erfurt where he attended the university. The Lutheran Church of East Germany, with assistance from other churches in Europe and North America, is restoring the Augustinian monastery that Luther attended.

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Dutch

De Vijf Vastendagen

In ‚Joodse Riten en Symbolen' schreef Rabbi De Vries in 1928: ,,De geschiedenis heeft het Joodse volk in de volgende eeuwen geen verademing gegeven, maar heeft, met rampen na rampen, het gevoel der nationale katastrofe onophoudelijk nieuw en vers gehouden, en de negende Ab (meestal een dag in het begin van augustus) is in het bijzonder een zwarte dag, maar ook de andere algemene vastendagen gingen niet te loor. Want Jeruzalem en het Land der Vaderen bleven leven in het Jodendom.

Al is er sinds deze rabbi dit schreef, heel wat in verband met de Joden gebeurd, droeve en blijde gebeurtenissen, toch zijn zij nog vol van het verleden, met al zijn ellende, en hopen op een toekomst waarin voor elke Jood de zo vaak uitgesproken wens: ,,het volgend jaar in Jeruzalem,'' in vervulling gaat.

Het waren voor de Joden blijde gebeurtenissen toen in 1897 het eerste congres der Zionisten werd gehouden, geinspireerd door de visie van Herzl: een Joodse Staat!, toen de Balfour Verklaring van 2 november 1917 bevestigd werd door het Mandaat van de Volkenbond, toen op 29 november 1947 de Algemene Vergadering van de Verenigde Naties een resolutie aannam, die vroeg om de instituering van een Joodse Staat in Palestina, en het Mandaat 's nachts om twaalf uur van 14 op 15 mei, 1948 werd beëindigd; toen de leden van de Nationale Raad, die de Joden in Palestina en de Zionistische Beweging over de hele wereld vertegenwoordigden, op 14 mei 1948 verklaarden dat er een Joodse Staat in Palestina gegrondvest was, die genoemd zou worden: De Staat van Israel; toen na de zesdaagse oorlog in 1967 Israel als overwinnaar bejubeld werd!

Maar wat een droeve gebeurtenissen toen het antisemitisme oplaaide onder Hitler's regiem, en over de Joden kwam wat we nu noemen: de holocaust, en toen Israel op de Grote Verzoendag in 1973 onverhoeds werd aangevallen, en toen Joden ook mee de schuld kregen van de opstand in Polen. De negende Ab, de zwarte dag, zal ook nu voor de Joden het verleden weer levend houden, want er is nog zoveel dat niet is zoals het wezen moet, en nog zoveel Joden worden in Israel verwacht, en nog zoveel anti-semitisme moet worden bestreden.

De negende Ab is de belangrijkste vastendag onder de algemene vastendagen. Het is een strenge vasten, men is in diepe rouw. De verwoesting van de eerste en van de tweede tempel wordt herdacht. En ook de verstrooiing van de Joden onder de volken wordt ter dege als een oorzaak van rouw gezien, want er wonen nog steeds meer Joden buiten dan in Israel, en de wens: moge mijn vader, mijn moeder, etc. dit jaar naar Jeruzalem komen is voor velen die bij de klaagmuur bidden nog niet in vervulling gegaan.

En wat is er niet allemaal gebeurd in de eeuwen die voorbij gingen op 9 Ab? In het jaar 135 werden juist op die datum de opstandelingen onder leiding van Barcochba verslagen. Hadrianus liet niet met zich spotten!, en in het jaar 1492 werden de Joden juist op die datum uit Spanje verjaagd. De vastendag, negen Ab, gaat in het Joodse leven niet ongemerkt voorbij!

Alles staat thuis en in de synagoge in het teken van rouw. De sabbath voor 9 Ab wordt de zwarte sabbath genoemd. Het lezen van Jesaja 1 gebeurt met grote ernst. Verder leest men alleen bij de voorbereiding tot en op de 9e Ab alleen Job en Klaagliederen, en men vast op de dag zelf 24 uur. Het is alles rouw, rouw, droefgeestig, men eet zittend op de vloer, een heel eenvoudige maaltijd, waarover men as strooit, als teken van rouw op de 8e Ab, om op de 9e te vasten, en te bidden en verlangende Zionsliederen, vooral van Juda Halevi, te reciteren.

De tweede vastendag is 17 Tammoez, men denkt dan aan het feit dat Jerzualem door Titus veroverd werd in 70 na Christus, en dat Mozes de tafels der wet aan gruzelementen gooide toen hij het gouden kalf zag. De derde vastendag is 3 Tisjri, dan herdenken de Joden de moord op stadhouder Gedalja, die door Nebukadnezar na de verovering van Jeruzalem in Juda voor hem bleef waarnemen. De vierde vastendag was 10 Tebeth, dan herdenken de Joden dat Nebukadnezar Jeruzalem begon te belegeren. De vijfde vastendag is 13 Adar, dan denken de Joden aan het vasten van Esther die het middel was in Gods hand om de Joden te redden uit de hand van Haman.

Het vasten op de dagen 2, 3, 4 en 5, begint later, en is niet zo streng als op 1. Jammer dat de Joden in vele gevallen niet zien dat door de komst van de Messias ,,droefenis en zuchting zullen wegvlieden'' (Jesaja 35:10).

J. van Harmelen

Werkverschaffing en immigratie

door George Bonavia

(Canadian Scene) — Voor het eerst in de geschiedenis heeft Canada het aantal toe te laten immigranten vastgesteld voor een periode van drie jaar.

Deze verandering werd onlangs bekend gemaakt in het Lagerhuis toen de Minister van Arbeidsverschaffing en Immigratie Lloyd Axworthy een rapport presenteerde, waarin hij het aantal toe te laten immigranten bekend maakte. In het verleden werd dat op een jaarlijkse basis gedaan. In 1982 zullen 135.000 immigranten toegelaten worden, vergeleken met 130.000 in 1981. Het volgende jaar zal dit aantal tussen de 134.000 en 144.000 liggen en in 1984 tussen de 130.000 en 145.000.

Deze aantallen zijn vastgesteld na uitvoerig overleg met de provinciale regeringen en het bedrijfsleven. De aantallen zijn soepel gehouden en kunnen daardoor jaarlijks wat aangepast worden, zo zei de heer Axworthy. Deze aantallen zijn groot genoeg, aldus de heer Axworthy, om Canada de kans te geven een belangrijke rol te spelen in de hereniging van gezinnen en families. Er is tevens rekening gehouden met de verwachte behoefte aan arbeiders in de diverse delen van het land en met onze verplichting om vluchtelingen in ons land te accepteren.

Het *Annual Report to Parliament on Immigration Levels, 1982* is het vierde rapport sinds in 1978 de nieuwe immigratie wetgeving aangekondigd werd, waarbij werd vastgesteld dat immigratie aantallen in samenwerking met de provincies bepaald moesten worden en dat het publiek jaarlijks op de hoogte gesteld moest worden betreffende de plannen van de regering voor het komende jaar.

Terwijl Canadezen voor bepaalde vakken en beroepen worden opgeleid laat Canada mensen toe die aan de onmiddellijke behoefte aan zulke mensen kunnen voldoen. In aansluiting op een aanbeveling van de Task Force on Labour Market Development zullen de komende drie jaar jaarlijks 20.000 tot 25.000 van deze geselecteerde arbeiders worden toegelaten. De heer Axworthy legde er echter de nadruk op dat er bij het plaatsen van arbeiders steeds voorkeur zal worden gegeven aan Canadese staatsburgers en permanente inwoners van ons land.

Op basis van de huidige situatie wordt verwacht dat het aantal immigranten dat over de komende drie jaar naar Canada zal komen in de categorie van familieleden enigszins zal toenemen.

Het aantal vluchtelingen dat met regeringshulp zal worden toegelaten in 1982 bedraagt 14.000. ,,Aangezien de international vluchtelingen situatie steeds aan veranderingen onderhevig is, is het onmogelijk aantallen voor meer dan één jaar tegelijk te bepalen,'' zo zei de heer Axworthy. Hij wees er op dat Canada relatief meer vluchtelingen heeft opgenomen dan enig ander land. ,,Dat maakt ons een van de drie belangrijkste immigratie — en vluchtelingen — ontvangende landen ter wereld. De anderen zijn de Verenigde Staten en Australie.

De heer Axworthy zei nog dat de regering heeft besloten de selectie en toelating van immigranten sneller te gaan behandelen. Het aantal immigratie aanvragen bij Canadese ambassades in het buitenland is sinds 1979 verdubbeld, en daardoor kost het nu ook twee keer zo lang om een aanvraag goedgekeurd te krijgen. De minister zei dat meer mensen beschikbaar gesteld zullen worden om aanvragen van familieleden en van mensen die al een baan hebben, te behandelen.

Persoverzicht

• Net zoals de beren in het bos gaat ook onze regering tijdens de maanden december en januari in winterslaap. De hoge omes zoeken de zon op, en de bodes en typisten nemen zolang de zaken waar. Er is dan ook niet veel nieuws uit Ottawa, behalve het feit dat de mensen daar schaatsen op het Rideaukanaal. Alleen de burgemeester van Calgary zorgde ervoor dat er wat leven in de brouwerij kwam door in een publieke rede zich te beklagen over de aanwezigheid van wat ik vrijelijk vertaal als ,,klaplopers uit het oosten'' in die stad. En met het oosten bedoelde hij niet Vietnam of Afghanistan maar Quebec en Ontario. Kijk, zo'n opmerking verdrijft de verveling wat en daar kunnen de kranten zo lekker over zaniken. Die man verdient de dankbaarheid van honderden redakteuren die in wanhoop over het weer waren gaan kletsen.

• En in de kategorie van nieuws-makers mogen we ook ruimte maken voor een eervolle vermelding van de vakverenigingen, die zo even tussen neus en lippen aankondigden dat de looneisen voor het jaar 1982 niet aan de bescheiden kant zullen zijn. Nou, daar kijk je echt van op, niet waar? Ook al weer zo'n verrassing waar we niet op gerekend hadden. Bij wijze van voorproefje begonnen de brievenbestellers, die nog tot juli tijd hebben om een kontrakt te sluiten, alvast over een staking te praten. Ik kan daar wel inkomen, die lui hebben ook alweer zo lang gewerkt moet je maar rekenen!

• Er is bepaald geen koek-en-ei overeenstemming onder de NAVO bondgenoten inzake de Amerikaanse ekonomiese represaillemaatregelen tegen Polen en Rusland. Vooral de landen van de Europese Ekonomiese Gemeenschap zien er geen heil in. Waar de schoen wringt is in het feit dat de Amerikanen die maatregelen op hun eigen houtje hebben ontworpen en uitgevoerd zonder enig overleg met de bondgenoten. De generaal zonder sterren heeft weer eens fors en flink op de Europese diplomatieke teentjes getrapt. Wat weet een generaal ook van diplomatiek? Alleen de Engelse vrouw-in-het-ambt heeft zonder voorbehoud haar medewerking toegezegd.

• Dat sommige mensen nog steeds de bijbel verkeerd lezen werd weer eens duidelijk uit het gedrag van een zekere mijnheer Vigliotto die geinspireerd werd door het voorbeeld van Salomo en met 83 vrouwen in de huwelijke staat verkeerde. Na een wittebroodstijd van 34 jaar zit hij nu in de bak in Florida. Waarom Salomo wel en ik niet, zal hij zich wel afvragen.

• De toestand hier in Ontario is op een hellend vlak. Er is een wet aangenomen waarbij het mogelijk is om in openbare gelegenheden al om elf uur's ochtends te beginnen met borrelen. Waar moet dat naar toe? Toch heeft de regering nog niet alle remmen los gegooid want in het honkbal stadium mag er volstrekt geen bier getapt worden. We worden dan toch nog ten dele beschermd tegen onze eigen begeerte naar hartversterkende drank.

• Ik kan met groot genoegen mededelen dat volgens mij Carl Jr. dominee gaat worden. Hij heeft tenminste al grote moeilijkheden om zijn mond dicht te houden, en u weet wel wat de definitie van een optimist is. Dat is een dame die in de kerk al vast haar schoenen aantrekt als de dominee zegt: ,,ten besluite.''

Carl D. Tuyl

Dutch

Uit Nederland

☐ Radio Nederland — In Nederland komt er binnenkort een wet op de bestrijding van ongelukken op de Noordzee. Dat zei directeur generaal Staatsen van Milieu-hygiene tegen een delegatie van de Werkgroep Noordzee, een milieu-organisatie. De Werkgroep vindt dat door de toenemende aktiviteiten van oliemaatschappijen op de Noordzee de risico's van grote ongelukken steeds groter worden, en dat de nationale en internationale wetgeving niet aan deze situatie is aangepast.

☐ De geschiedschrijver over de Tweede Wereldoorlog dr. Lou de Jong heeft een nieuw boek laten verschijnen — het handelt over de hongerwinter in bezet Nederland in 1944-45. Het boek is het tiende deel — eerste helft — in de reeks van twaalf delen onder de titel Het Koninkrijk der Nederlanden in de Tweede Wereldoorlog. Mogelijk zal er nog een dertiende deel aan worden toegevoegd, waarin dr. de Jong zal ingaan op de kritiek op zijn levenswerk.

☐ Nederland krijgt binnen enkele weken een derde post in het buitenland voor de bestrijding van de invoer van drugs. Deze derde post komt in Lima, de hoofdstad van Peru. Er bestaan al dergelijke posten in Bangkok, de hoofdstad van Thailand en in Hongkong. Ze worden bemand door personeel van de centrale recherche informatiedienst. Een vierde post zal binnenkort worden gevestigd op de Nederlandse Antillen.

☐ De Raad van de Scheepvaart heeft vijf officieren van de vergane Prinsendam nalatigheid verweten. De kapitein werd van schuld vrijgesproken. De Prinsendam, een cruise schip verging ruim een jaar geleden in de golf van Alaska, nadat in de machinekamer brand was uitgebroken. De 319 passagiers en 204 bemanningsleden konden het schip ongedeerd verlaten. De Raad van de Scheepvaart is van mening dat er ernstige fouten zijn gemaakt bij de brandbestrijding, waardoor het schip tenonder ging.

☐ De grootste electriciteitscentrale in Nederland, die van Rotterdam op de Maasvlakte, zal worden omgebouwd, zodat er niet meer op gas of olie behoeft te worden gestookt doch op kolen. De gemeente hoopt zo per jaar 200 miljoen gulden aan brandstof te besparen. Er waren al eerder plannen voor een omschakeling doch deze stuitten toen op bezwaren tegen de milieuvervuiling. Waarom deze bezwaren nu niet meer van kracht zijn werd door de gemeente Rotterdam niet meegedeeld.

B.C.'s bezorgheid over vruchtbare grond

door Alyn Edwards

Canadian Scene — In 1972 heeft de regering van Brits Columbia een beslissing genomen die thans de hele Westerse wereld als voorbeeld dient. Er is toen besloten tot een Agricultural Land Freeze, die bedoeld was te voorkomen dat vruchtbare grond gebruikt werd voor doeleinden als woningen en recreatie. De belangrijkheid van de landbouw in Canada kan men moeilijk overschatten. In een groot aantal provincies, zoals ook in B.C., wordt meer dan 50 procent van de voedingsmiddelen ingevoerd.

Het is bijna niet te geloven dat slechts 5 procent van al het land in een grote provincie als B.C. geschikt is voor landbouw. Woningen, winkelcentra, autowegen en fabrieken zijn gebouwd op de beste bouwgrond van de provincie.

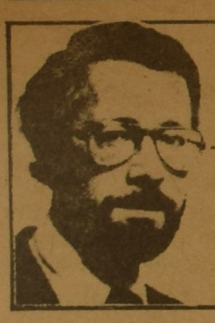
In de Verenigde Staten gaat jaarlijks 1.215.000 ha aan vruchtbare grond verloren door soortgelijke ontwikkelingen. Een hoop staten en provincies overwegen thans om het voorbeeld van B.C. te volgen om een verdere verarming te voorkomen. Quebec heeft al strikte regels aangekondigd. Newfoundland heeft plannen op papier staan en verschillende andere provincies zijn bezig met studies. Het British Columbia Agricultural Land Reserve betreft ongeveer 4.860.000 ha van bosgrond, gebieden die thans al voor landbouw gebruikt worden en ongebruikt land. Het is echter allemaal land dat geschikt is voor landbouw.

De B.C. Land Commission die uit 7 leden bestaat behandelt jaarlijks gemiddeld 3.000 verzoeken voor de aanwending van land voor andere dan landbouwdoeleinden of voor toevoeging van land onder de bescherming van de commissie. Landeigenaars dienen hun vergunning in bij de plaatselijke of regionale autoriteiten die dan aan de commissie om advies vragen.

Er komen bijvoorbeeld gevallen voor van boeren die hun land willen verkopen, maar een klein stukje zelf willen houden, omdat hun huis daarop staat. Dan wordt dat stukje vaak van het zg. land reserve afgenomen.

Er kan in B.C. tegen een beslissing van de commissie beroep aangetekend worden bij het Environment and Land Use Committee van de provinciale regering.

Deze wetgeving geniet grote populariteit in Brits Columbia, omdat het gezien wordt als de eerste stap ter verzekering van toekomstige voedselvoorziening in de provincie.



Dag, oude dag

Ab VanderMey

Durf te leven

Een van de vragen die in onze tijd vaak gesteld worden, is naar de zin van het leven. Die vraag is natuurlijk best te begrijpen, want denk er zelf maar eens over na hoe snel de jaren langs je heen vliegen. Het aantal jaren dat aan ons geschonken wordt, is, als we tot de zeer sterken behoren, zo'n tachtig jaren. En die jaren gaan razend snel.

Van de kleuterjaren weten we niet zoveel meer af; dan zijn er de jeugdjaren en voor het eerst worden we verliefd zoals een storm die ons ten diepste ontroerd. Wij krijgen kinderen en we worden oud, dit alles gebeurt met een zekere regelmaat. Dan worden we getroffen door het verlies van onze levenspartner en de glans van het leven is verdwenen.

Je merkt dat je tijdens het ouder worden zoveel moet opgeven, je gezondheid gaat achteruit, je bent niet zo kwiek meer. Vandaag merkte je dat je iets niet meer aan kon en morgen kan dat niet meer. Dat alles stapelt zich op en het geeft iets droefs en verdrietigs aan de oude dag.

Soms denk je wel eens of je wel aan dit leven mag blijven hechten en de vreugde en de lust erin mag hebben. Je denkt aan je eigen toekomst en je vraagt je af — hoe lang heb ik nog te leven? Je bent al een kwaal tegen gekomen, je probeert het wel te vergeten en weg te duwen, maar toch til je er nogal zwaar aan. Als ik maar niet naar het ziekenhuis moet, of veel moet lijden of een last wordt voor de mensen om mij heen. Wij willen allemaal best nog een poosje van het leven genieten, van dat doodgewone leven dat wij kennen met al zijn beperkingen, met al zijn mislukkingen, met al zijn teleurstellingen, zijn lijden en pijn.

Jezus verteide ons dat de diepste zin van ons leven gelegen is in het koninkrijk Gods. Wij mogen leven. Dat wil zeggen dat wij ons leven tot zegen voor anderen leven, niet als een bange hond met de staart tussen de poten, niet met een gesloten en verbeten gezicht door het leven gaan.

Wij dienen een licht en warmtebron te zijn voor onze hele omgeving. Als wij inderdaad durven te leven, zullen wij daarvan ook iets moeten opbrengen. Dan zullen we zelfs in moeilijke levensomstandigheden, terwijl we het met onszelf erg moeilijk hebben, toch nog wat voor anderen moeten zijn. God richt zich persoonlijk tot ons allen. Hij staat voor ieder van ons, en kijkt ons aan, en zegt, ,,u kunt het leven met mij best aan. Durf maar met mij het leven aan, durf uw lichaam, uw karakter, uw taak, uw zorg, uw omstandigheden, uw teleurstellingen, uw schuld, uw lot, uw liefde en leed, uw gisteren en heden en morgen maar aan — durf te leven.''

In onze herinneringen aan het verleden, in onze ervaring van God's zorg in het heden, en in onze hoop voor de toekomst zeggen we: ,,De Heer is mijn herder, mij zal niets ontbreken.''

Onder ons

Je moet het wel even verwerken als je na een routine onderzoek bij je huisdokter hoort, dat je naar het ziekenhuis moet voor een hart onderzoek. Maar je bent sprakeloos als je na afloop van dat onderzoek hoort dat je hart, inplaats van seventig maal per minuut, maar dertig maal per minuut klopt. En als je dan ook nog verneemt dat je een operatie nodig hebt en er een ,,pacemaker'' aangebracht zal worden, dan is dat alles als een donderslag bij heldere hemel.

Het is een groote zegen en een wonder van techniek dat je een pacemaker krijgt waardoor je hart weer normaal werkt. Het is een heel eenvoudige operatie met een plaatselijke verdoving, die normaal geen pijn doet.

Toen ik zelf deze operatie onderging waren er ook andere patienten die op mijn kamer lagen voor hetzelfde doel. Verschillende van hen waren er al een week na de operatie en mochten nog niet naar huis. Ze hadden nog steeds pijn, en een zuurstof tank stond naast het bed, omdat ze regelmatig extra zuurstof nodig hadden. Van een patient werd de pacemaker weer verwijderd, omdat het niet werkte.

Ik was dan ook zeer verwonderd en blij toen ik hoorde dat ik 26 uur na mijn operatie al naar huis mocht. De reden? Een gezond lichaam, maar bovenal ik had nooit gerookt en nooit gedronken in mijn leven.

Daarom adviseer ik denk om uw gezondheid. Aan hen die veel roken en of drinken zou ik willen zeggen: probeer er tegen te vechten om die zwakheid te overkomen. Denk aan uw kinderen, uw man, en vrouw. Zij willen u niet missen. U kunt jaren aan uw leven toevoegen door een gezond leven te leiden.

Bovenal, ons lichaam is Gods tempel. Hij heeft ons geschapen en zouden we zo iets moois niet zo verzorgen zoals Hij het van ons vraagt?

John van Ast

Vervolg op pag. 15

Begint u doof te worden?

Wij testen uw gehoor in uw eigen huis als u binnen een straal van 70 mijl van Hamilton woont.

Schrijf of bel:
Fred Grootenboer
Dahlberg Hearing Aid Services
75 Wendover Dr., Apt. #806
Hamilton, ON - Tel: 388-8824

Dutch

Onder Ons
Als Calvijn de redacteur was

Geachte redacteur:

Als abonnee op ,,*Calvinist Contact*'' zijn we blij dat er in uw blad nog altijd enkele pagina's verschijnen in de Nederlandse taal. Maar als ik nu de bijdrage lees van Arie en Katrien, getiteld ,,Als'', door Arie Dof, dan daalt onze blijdschap tot het nulpunt.

Ik zal blij zijn als er in de meest Christelijke gezinnen na de kerkdienst dergelijke gesprekken niet plaatsvinden. In dit geval ben ik blij dat de jeugd vanwege de Nederlandse taal dit artikel niet kon lezen. Verder stel ik me voor, dat een wereldling na lezing zal zeggen, ,,Nu die Christenmensen kunnen er ook wat mee.'' Op het artikel zelf gaan we niet in, volgens mij te laag bij de grond.

Verder ben ik overtuigd, dat als Calvijn zitting zou hebben in de redactie van ,,*Calvinist Contact*'' een dergelijk artikel niet geplaatst zou worden.

Ik hoop dat u begrijpt dat onze kritiek niet is bedoeld als afbraak van uw blad, maar als opbouw.

K. Flokstra,
Smithville, ON

Als we zoiets moeten lezen

Geachte redacteur:
Als Arie ''ALS'' niet had geschreven (CC Dec. 25, 81)
was hij van dit kwaad vrij gebleven.
Als Katrien over zijn schouder had gekeken
had zij tegen hem moeten preken.
Als Arie niets beters heeft te geven,
moet hij naar iets beters streven.
Als Katrien een goede hulp was geweest
had zij toen een flaw getraced.
Als Arie dit nu gaat berouwen
gaan we weer in hem vertrouwen.
Als Katrien belooft een volgend product te keuren
zullen we er niet langer over zeuren.

E. Ennema,
London, Ont.

Een waarschuwing van Josef Skvorecki

door Marcus Van Steen

(Canadian Scene) — Canadezen weten niet hoe goed ze het hebben! Dat is de mening van een van de bekendste moderne Tsjechische schrijvers, die sinds 1969 in ballingschap in Toronto woont. Josef Skvorecki heeft een aantal internationale onderscheidingen gewonnen voor zijn werk, waaronder de begeerde Neustadt Prize for Literature, maar zijn boeken mogen in zijn eigen land niet gelezen worden.

Skvorecki, die 50 jaar geleden geboren is, was een student in Praag tijdens de Duitse bezetting. Zijn ervaringen van die tijd heeft hij neergeschreven in een semi-autobiografie getiteld ,,The Cowards,'' waarin een jonge student de Duitsers tenslotte met vreugde ziet vertrekken, maar die er helemaal niet zeker van is dat het Rode Leger een verbetering is. Het boek, het tweede van de hand van deze schrijver, werd in 1958 gepubliceerd, maar de uitgever werd in de gevangenis geworpen en de auteur verloor zijn positie als schrijver, vertaler, en redacteur.

Tijdens de verwarring tijdens de Sovjet invasie van 1969 zagen Skvorecki en zijn vrouw kans te vluchten. Zij kwamen naar Toronto dank zij een uitnodiging van de Universiteit van Toronto om daar een aantal lezingen te houden en hij is daar gebleven als leraar in literatuur en film geschiedenis.

Skvorecki en zijn vrouw wonen in een bescheiden, maar gezellig flatje in downtown Toronto.

Skvorecki is echter wel van mening dat de Canadezen over het algemeen te naief zijn wat de wereld situatie betreft. En die uitlating verklaart ook wat de schrijver bedoelt met zijn waarschuwing. Hij bedoelt te zeggen dat wij als Canadezen ons vrije bestaan niet zo maar moeten accepteren, maar dat we er voor moeten waken dat ons bestaan niet ondermijnd wordt. ,,De meeste mensen hier hebben er geen idee van wat het betekent om in een politiestaat te leven,'' zo zegt hij, ,,en daardoor kunnen zij zo gemakkelijk om de tuin worden geleid door journalisten die hen — vaak in hun onschuld — proberen te overtuigen dat het communistische systeem een respectabel systeem is. Ik heb echter persoonlijk ondervonden wat de Communisten met mijn land gedaan hebben en met andere landen in Oost Europa, en ik verzeker u dat er geen haar verschil is tussen de Nazis en de Communisten.''

Canada Post / Postes Canada

Nieuwe Posttarieven met ingang van 1 januari 1982.

Hier zijn enkele van de nieuwe posttarieven die van kracht zijn sinds 1 januari 1982 voor de bezorging van Canadese en internationale brieven.
Volledige tarieven, alsmede tarieven voor postbedrijven, zijn verkrijgbaar op de postkantoren.

Post voor bezorging binnen Canada

Eerste klas brieven	0-30 g		.30¢
	30-50 g		.45¢
Expres brieven	1ste klas porto plus		$1.00
Verzekerde brieven	1ste, 3e of 4e klas porto plus		$1.00
Aangetekende brieven	le klas porto plus		$1.85
Greeting cards	0-50 g		.30¢
3e klas brieven	0-50 g		.30¢
Pakjes:			
b.v.2 kg. (4.4 lbs)	v. Toronto naar Winnipeg	le klas	$4.00
		4e klas	$1.75
	v. Montreal naar Quebec	le klas	$2.45
		4e klas	1.30
Telepost	50 woorden		$3.45

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Luchtpostbrieven en kaarten	0-30 g	.35¢
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Luchtpostbrieven en kaarten	0-20 g	.60¢
	20-50 g	.93¢
Luchtpostvellen		.60¢
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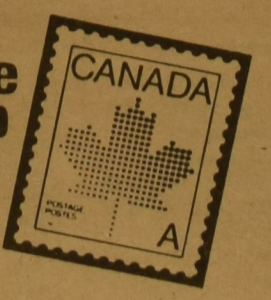

Totdat de nieuwe 30 c. postzegel verkrijgbaar is geeft Canada Post een speciale zegel uit, ''A'' postzegel genaamd.
De ''A'' zegel laat geen cijfers zien, maar het heeft een waarde van 30 cent. Het is bestemd voor brieven in Canada en is niet bedoeld voor bezorging buiten Canada. Natuurlijk kunt u voor de juiste porto een combinatie van bestaande zegels gebruiken.

Canada

Classified Advertising

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Obituaries	19.00
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Tearsheets will be mailed only upon request.

Calvinist Contact
99 Niagara St., St. Catharines,
ON L2R 4L3, (416) 682-8311

GREETINGS

GUETTER: Instead of sending cards, we would like to send to all our relatives and friends, our best wishes and God's richest blessings in the coming year.
Mr. and Mrs. John Guetter, R.R. #5, Clinton, ON N0M 1L0

THANKS

HOVIUS: We sincerely thank everyone of you who comforted us in the passing away of our dear mother, grand- and great-grandmother, Kay Hovius.
The family

JANSEN: We, the family of the late Mr. D.B. Jansen, would like to thank all those who sent cards, notes and other expressions of sympathy in the loss of a dear husband, father, grandfather and great-grandfather.
The outpouring of love has been overwhelming and is deeply appreciated. God bless you all.
Mrs. G. Jansen,
Ken & Carla
Jim & Willy
Rex & Ingrid
& families

ADOPTION

MANTEL: We are full of joy and thankfulness to our Lord, for blessing us with our first child, a beautiful baby girl. ANDREA NICOLE was born July 14, 1981 and given to us on January 5, 1982, through adoption. She was welcomed home by a foster brother Toby and a foster sister Tanya. Andrea is the 11th grandchild for Mrs. Ann Posthuma of Edmonton and 18th grandchild for Mr. and Mrs. J. Mantel of Terrace, B.C.
Home address: Dick and Tilly Mantel, 10811 31st St., Edmonton, AB T5W 1W6

STRUYK: We, Bert and Effie, thank our heavenly Father for entrusting to our care another child. Her name is JULIE JANINE. She was born on November 13, 1979. She received God's covenant through baptism on Sunday, December 27, 1981. Another sister for Sandra, Patrick, Lily, Cathy, Michael and Paul.
R.R.#5, Cayuga, ON N0A 1E0

BIRTHS

BAKKER: "I praise you because I am fearfully and wonderfully made" (Psalm 139:14).
We thank God for the gift of our daughter, and sister, ELENA JUDITH, born October 14, 1981. A granddaughter for Mr. and Mrs. K. Knoops of Mississauga, Ont. and Mr. and Mrs. S. Bakker of Calgary, Alta.
Doro, Arend and Julian Bakker, 853 Tandridge Cres., Rexdale, ON M9W 2P2

Share your news with the CC family.

BIRTHS

DREYER: John and Rita thank the Lord for the arrival of their first son, MICHAEL CHRISTOPHER, born December 17, 1981, weighing 9 lbs. 6 oz. First grandchild for Mr. and Mrs. C. Riewald and 9th for Mrs. C. Dreyer.
Home address: R.R.#3, Smithville, ON L0R 2A0

HEEREMA: Mark and Jane (nee Lubberts), have received an answer to prayer, special delivery, marked "handle with care." Stamped with the image of God above, made in his likeness, sent in His love. BART NOEL, born December 23, 1981, weighing 7 lbs. 6 oz. A brother to Jason and Heather. Bart is the 18th grandchild for Bert and Tina Lubberts of Hamilton, Ont., and the 40th grandchild for John and Anna Heerema of Calgary, Alta. Mark and Jane Heerema, 25 Chisholm Dr., Ingersoll, ON N5C 2C5

JONGEJAN: We, Fran and Bill, praise and thank God, for the precious gift of another healthy son, RICHARD ARTHUR, born December 16, 1981. A brother for Jeremy, Alison, Caroline and Julie Anne. Proud grandparents are Mr. and Mrs. A. Jongejan of Goderich, Ont. and Mr. and Mrs. J. Zondervan of Blenheim, Ont.
R.R.#2, Goderich, ON N7A 3X8

McLARDY: We, Don and Liz (nee Vanderbyl), thank God for blessing us with our first child, a beautiful daughter, REBECCA LYNN. She arrived Tuesday, December 15, 1981, weighing 7 lbs. 6 oz. Becky is the 1st grandchild for Mr. and Mrs. Joseph McLardy of Toronto and the 2nd grandchild for Mr. and Mrs. William Vanderbyl of Bailieboro.
R.R.#2, Tottenham, ON L0G 1W0

STELPSTRA: With praise and thanksgiving to God, we, Jack and Alice Stelpstra (nee Vanveller), joyfully announce the birth of our second child, JENNIFER ANISHA, born December 14, 1981. A little sister for Michael. The 4th grandchild for Mr. and Mrs. A. Stelpstra of London, Ont., 10th grandchild for Mrs. A. Vanveller of Sarnia, Ont.
61 Westview Village, Winterburn, AB T0E 2N0

VAN BENTHEM: "Precious things arrive in small packages." John and Linda Van Benthem thank the Lord for the safe arrival of their daughter, ANNA MARIE CAMILLE, born December 15, 1981. She is the 6th grandchild for Leo and Tina Miedema, Jarvis, 4th grandchild for Albert and Ann Van Benthem, Hagersville. Great-grandparents are Mr. and Mrs. C. Hogeterp, St. Thomas, Mrs. A. Miedema, St. Catharines and Mr. and Mrs. J. Karsten, Jarvis.
R.R.#5, Hagersville, Ont.

VANDER HEIDE: With praise and thankfulness to God, we, Clarence and Annette, rejoice in the birth of our first child, MELISSA ERIN, born on December 28, 1981, weighing 7 lbs. 8 oz. First grandchild for Mr. and Mrs. William Vander Heide of Wellandport, Ont. and 31st grandchild for Mr. and Mrs. Fred Postma of Welland, Ont.
53 Main St. W., Grimsby, ON L3M 1R3

VEENSTRA: With joy and thanksgiving to the Lord, we, Wietze and Wilma-Joy (nee Reitsma), are proud to announce the birth of our first child, a son, SETH TJEERD born January 1, 1982, weighing 8 lbs. 13 oz. Grandparents are Mr. and Mrs. T. Reitsma of Hamilton, Ont., Mrs. A. Veenstra of Hamilton, Ont., and Mr. A. Veenstra of Hamilton Ont.
Wietze and Wilma-Joy Veenstra, 123 Finch Ave. E., Willowdale, ON M2N 4R6

ANNIVERSARIES

St. Anna Parochie — Stroud
1937 — 1982

January 21

Congratulations and much love to our parents,

HENDRIK and FOKJE BOONSTRA
(nee Dam)

from your children on the celebration of 45 years of married life:
Bert & Carol
David & Marnie
Jennie & David
Lydia
Walter & Ruth
Betty & Tom
Louise & Jorn
and all the grandchildren.
"Praise God from whom all blessings flow." May the Lord bless them and keep them in the years to come. Open house, 2:30 - 4:30 p.m. in the First Chr. Ref. Church, Barrie, Ont.
Home address: 488 Aspen Crt., Sandy Cove Acres, Stroud, Ont.

1952 — 1982

January 16

In a spirit of joy and thankfulness to our God, we are happy to celebrate the 30th Wedding Anniversary of our dear parents,

KLEIS and JOANNA HENSEN
(nee Zuilhof)

We thank the Lord for giving us parents who not only love each other and their children but who first of all love the Lord.
Congratulations and love from your children:
Kleis & MaryJane; Jason, Jeremy — Brantford, Ont.
Jan & Francis; Tanya — Vernon, B.C.
William & Janet — Grand Rapids, Mich.
Edward & Lori — Dearborn, Mich.
Philip — Brantford, Ont.
Home address: 385 Sheridan St., Brantford, ON N3S 6X4

Vlaardingen, Holland — Vars, Ontario
1952 — 1982

January 16

With joy and thankfulness to our Lord, we are happy to announce the 30th Wedding Anniversary of our parents,

SID and NEL TABAK
(nee VanToledo)

Their children:
Rudy — Vars, Ont.
Coby & Andrew Biemers; Cheryl, Michelle — Vars, Ont.
Rick — St. Catharines, Ont.
Friends are invited to an open house on Sunday, January 31, 1982 from 2 - 5 p.m.
Best wishes only.
Home address: Box 109, Vars, ON K0A 3H0

January 23, 1982

With gratitude to God, we remember with our parents,

WILLIAM and HARMINA VAN ARRAGON

their 40th Wedding Anniversary on January 23, 1982.
Jenny & Martin Oldengarm — Harriston, Ont.
Gertie & Charles Turk — San Jose, Calif.
Maryann & Jerry Kingma — Strathroy, Ont.
Gary & Gret Van Arragon — Guelph, Ont.
Leo & Cathy Van Arragon — Belleville, Ont.
Harma & Raymond Badgley — Trenton, Ont.
Wilma Van Arragon — Chicago, Illinois
Wayne Collinson — Mt. Brydges, Ont.
Michael Parker — New Westminster, B.C.
Daniel Fletcher — London, Ont.
and 19 grandchildren.
A family reunion is planned in July, 1982 to celebrate this happy occasion.
26 York St., Strathroy, ON N7G 2E3

OBITUARIES

Suddenly the Lord took away from us our beloved daughter-in-law,

BARBARA ANNEN
(nee Despins)

at the age of 27.
Dearly beloved wife of Bernard Annen and dear mother of Jeremy and Benjamin.
Daughter of Mr. and Mrs. L. Despins of Battle Creek, Mich., U.S.A. Daughter-in-law of Mr. and Mrs. Wm. De Haan (nee Annen), 10 Dunsmere Dr., Kitchener, Ont.
Sister-in-law of:
Case & Jane Annen — Aylmer, Ont.
Henry & Anne Annen — Ingersoll, Ont.
Steve & Jo-anne Paas — Burlington, Ont.
Albert & Marguerite Annen — London, Ont.
Step-sister of:
Sam & Jean De Haan — Kitchener, Ont.
Ann & Ralph Smeda — Restan, Virginia, U.S.A.
Henry & Dorothy Olthoff — Kitchener, Ont.
Bill & Betty De Hann — New Hamburg, Ont.
We covet your prayers for Bernie and the little boys.
Home address: Mr. B. Annen, 13194 Manninglake Rd., R.R.#2, Delton, Mich., U.S.A. 49046

Op 30 december, 1981, heeft de Here geheel onverwachts uit onze kring tot zich genomen ons zeer getrouw medelid

MR. J. DE POOTER

Want wij weten, dat, indien de aardse tent waarin wij wonen, wordt afgebroken, wij een gebouw bij God hebben in de hemel. Onze bede is, dat God Mrs. de Pooter en haar kinderen mag troosten en ondersteunen met zijn liefde.
De ,,Golden Age Club,'' Chatham, ON

"That I with body and soul, both in life and death, am not my own, but belong to my faithful Saviour Jesus Christ" (Lord's Day I).
On January 3, 1982, our Lord called to himself our beloved husband, father, grandfather, and great-grandfather,

JAN J. BANDSTRA

at the age of 82.
Survived by his wife A. Bandstra (nee Fokkema) — Lioessens, (Fr.) The Neth.
Their children:
John & Margaret Bandstra — Smithers, BC
Theo & Ann Bandstra — Smithers, BC
Oege & Annie Bandstra — Lioessens, (Fr.)
Eelkje & Cornelis Visser — Drachten, (Fr.)
Herman & Evelyn Bandstra — Terrace, BC
Sippe & Anneke Bandstra — Emmeloord, Nop.
Dick & Rena Bandstra — Smithers, BC
as well as grandchildren and great-grandchildren. Funeral was held in Lioessens, (Fr.) on January 8, 1982.
Dorpstraat 14, Lioessens, (Fr.) The Neth.
Box 2299, Smithers, BC

Suddenly on November 24, 1981, in Toronto, God called home to be with him forever, our dearly loved husband, father and grandfather,

JAN ELIZA MAST

In loving memory,
"We know that in everything God works for good with those who love him, who are called according to his purpose" (Romans 8:28).
Beloved husband of Mary Mast,
Dear father and opa of:
Arie & Gwyneth Mast; Lisa, David
Dirk & Ann Mast; Willem, Janelle, Marissa
Wilna & Tom Byrne; Sean
John & Lea Mast; Kristi
Home address: 106 Steeles Ave. E., Thornhill, ON L3T 1A4

OBITUARIES

"Therefore, since we are justified by faith, we have peace with God through our Lord Jesus Christ" (Romans 5:1).
On November 23, 1981, God took after a lengthy illness, to his heavenly home, my dear loving husband,

JOHN MASTENBROEK

at the age of 60.
Sadly missed and loved by his wife, Ann Mary (nee Roukema).
Funeral service of praise and worship took place on November 25, 1981 at the Chr. Ref. Church of Emo.
Corresponding address: R.R.#2, Emo, ON P0W 1E0

January 4, 1953 — January 1, 1982

"They shall hunger no more, neither thirst anymore; the sun shall not strike them, nor any scorching heat. For the Lamb in the midst of the throne will be their Shepherd, and will guide them to springs of living water; and God will wipe away every tear from their eyes" (Rev. 7:16-17).
On New Years Day, after a lifetime of suffering and loneliness, God took unto himself his child, our dearly beloved daughter, sister, sister-in-law and aunt,

THERESA VIS

at the age of almost 29 years.
Survived by her loving Mother Theresa Vis — Elgersma,
and brothers and sisters:
Kathy & Jake Boer; Jack & Joyce, Rick, David, Theresa, Antoinette
Allan & Joan Vis; Jack, Lorne
Teeny & John Tempelman; Robert, Richard, Angela, Patricia
Amy & Barry Garton; Lisa, Stacey
Audrey & Okko Jonker; Ronnie, Cindy, Sheri
Jim & Linda Vis; Monica
Alice & Gary Ogilvie; Francis, Darren
Andy & Alice Vis
Ann & Wayne Caruso; Donald, Raymond, Ryan
Audrey & Joey Kompon; Melanie, Tommy
Steve Vis & Bonnie Kompon (girlfriend)
Rick Vis & Joyce Finke (girlfriend)
Janet Vis & Mike Bewski (fiancee)
Aunts, uncles and other relatives also survive in the U.S.A. and Holland. Predeceased by her father Dirk Vis, February 7, 1979 and a brother in infancy. Funeral services were held January 5, 1982 in the First Chr. Ref. Church of Thunder Bay, Rev. R. Fluit officiated.
Home address: 939 Broadmore Ave., Thunder Bay, ON P7E 2Y4

December 27, 1981

"In all these things, we have complete victory through him who loved us" (Romans 8:37).
Called home to be with his Lord, our dear son, husband, father and grandfather,

FREDERIK GERRIT WISSINK, Sr.

in his 58th year.
Beloved husband of Elise (nee Timm). Beloved son of Bertha Wissink-Kruitbosch of The Netherlands.
Children:
Elise & Tom Keeler; Ian, Christa — Nepean
Willem & Dikkie Wissink; Mark, Julia, Andrea — Ottawa
Frederick Jr. & Jane Wissink; Frederik, David — Nepean
Berthus & Monique Wissink — Nepean
3 sisters in The Netherlands: Betsy, Willy, Winke.
Donations to be made to Wycliffe Bible Translators, Canada Inc.
Home address: 54 St. Claire Ave., Nepean, ON K2G 2A4

Classified Advertising

OBITUARIES

The consistory and congregation of the Calvin Chr. Ref. Church of Ottawa, extends its sincere Christian sympathy to Mrs. Elise Wissink and family in the death of their husband and father,

FRED G. WISSINK

former elder and bookkeeper of this congregation. May the God of all grace sustain and comfort them through his Word and Spirit.

Rev. J. Quartel — Pres.
John Oegema — Clerk

HELP WANTED

C.S.I. District II (Manitoba, Saskatchewan, and Alberta) has decided in principle to hire a full-time **curriculum co-ordinator** commencing September, 1982. Please send resume or request for job description before February 1, 1982 to:

Ary De Moor
10705 - 139 St.
Edmonton, AB
T5M 1P6
[403] 455-8904

2 single persons to work on large cash crop farm in southern Alberta, starting April 1, private housing supplied; references required. Phone **[403] 345-3156** or write: Box #1314, Coaldale, AB P0K 0L0

HVAC TECHNICIAN

We have an opening for a service technician experienced in residential heating and air conditioning equipment. Knowledge of heat pump and refrigeration systems helpful. Our company provides training programs, excellent wages and benefits.

Apply to Mr. Wm. Zandstra, Mgr., Service Dept.

boonstra & reiding ltd.
630 Dundas St. West
Hamilton, L9J 1G6
[416] 689-6695

EMPLOY. WANTED

ALBERTA: We are looking for work in Alberta or vicinity. Have experience in **dairy** and **general farming.** Member of Chr. Ref. Church; age 19.

Frank Datema,
R.R.#1, Auburn, ON N0M 1E0
[519] 526-7202

Gerald De Graaf,
R.R.#3, Auburn, ON N0M 1E0
[519] 529-7694

Single man, 23 years old, of Chr. Ref. background, seeks employment on **dairy farm.** Experienced milker, with full knowledge of farm machinery, and all phases of farming. Also has experience in poultry and hog production.
Please call: **1-613-257-1279**

Fully experienced, young, Dutch **baker** with diplomas, looking for a full-time job in Canada. Speaks good English. Letters to:
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LET'S PLAY CHESS

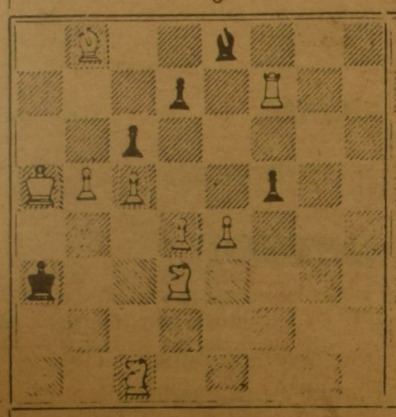
Editor: Pete Layer

SECOND SERIES OF PROBLEMS IN JANUARY

#902
H. Heilbut,
Israel, 1953

#903
G. Jordan,
Holland, 1946

5



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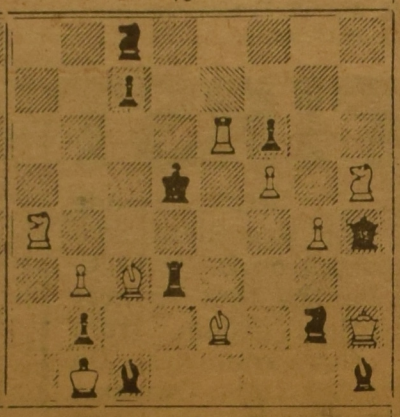

9
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10
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1. Mr. Heilbut lets the Black Pawns do fancy things considering they are not even close to the Black King. Please give the Key, threat and all variations for #902.
2. The two-mover, #903, features many variations. Please give the key and threat only.
3. The deadline for the January problems #900-903 is: (postmarked)

Feb. 20 for Ontario residents,
Feb. 28 for B.C. residents,
Feb. 25 for all others.

CALENDAR of EVENTS

Ontario

Jan. 23	9:30 a.m. to 4 p.m., Dr. Bob Goudzwaard at the Institute for Christian Studies, 229 College St., Toronto (416-979-2331) for a one-day seminar on "Ideology and Idolatry Today: The Crisis of the Welfare State — The Idol of Material Abundance, and Nuclear Terror — The Idol of Military Power." Register by telephone; $10 fee.
Feb. 26-27	Annual meeting of the Evangelical Theological Society of Canada, Canadian Theological College, Regina. After the highly successful meeting last spring in Toronto on the theme "Church Renewal in Canada Today."
Feb. 19, 26 Mar. 5, 12, 19, 16	An Inside Look at the Synod of Dort. Six session evening course on one of the most significant events in Reformed church history. To be conducted by Don Sinnema, Ph.D. candidate in historical theology at the University of Toronto. $30 registration fee. Call (416) 979-2331 for registration and more information. Institute for Christian Studies, 229 College Street, Toronto, ON M5T 1R4.
Feb. 25	James Ward in concert, St. Catharines, Ont.
Feb. 26	James Ward in concert, Smithville Christian High School, Smithville, Ont.
	John F. Schuurman presents one-man play by Charles Spurgeon entitled Eccentric Preachers, St. Catharines, Ont.
Feb. 27	James Ward on Ontario New Horizon tour.
Mar. 6	James Ward in concert, Peoples Church, Toronto, Ont.
May 21-24	All Ontario Young Peoples Convention, University of Western Ontario, London.

NEXT ISSUE

Dated	Mailed	Deadline for classified ads	Deadline for other advertising
Fri.Jan.15	Wed.Jan.13	Fri.Jan.8-10a.m.	Wed.Jan.6-noon
Fri.Jan.22	Wed.Jan.20	Fri.Jan.15-10a.m.	Wed.Jan.13-noon
Fri.Jan.29	Wed.Jan.27	Fri.Jan.22-10a.m.	Wed.Jan.20-noon

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German leader speaks of consequences of a nation forsaking God

HAMBURG, Germany (EP) — In his speech at the beginning of the 30th conference of the West German Christian Democratic Party, held in Hamburg November 3 to 5, party leader Helmut Kohl stated, "When major sections of a nation turn from God and lose the ability to believe, that nation will inevitably find itself questioning the meaning of life. Loss of faith does not increase freedom, it leads to growing fear of life."

This was Kohl's explanation of the situation that had led up to the current peace movement in West Germany, according to a report from the German Evangelical Alliance. Political discussion of the questions of peace and nuclear energy was so difficult, he said, because the fear was so deep-rooted. It was particularly bad when theologians confirm the doubts of the people and even claim to understand their fear, or even to share it. Therefore, according to Kohl, the debate had to involve not those who "are afraid, but those who seek to profit politically from these fears."

Kohl made several references to the peace movement and the reasons for it. He stated, for example, "In the case of many of its adherents, the so-called peace movement is an eruption from the depths of insecurity and fear of life in a world that wants to dispense with God and faith as old-fashioned...." Political activity based on Christian responsibility should, therefore, create security and arouse courage and hope.

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Books

Psychology

Inklings of Christian psychology on aging

The Senior Adult Years by Carroll B. Freeman; Broadman Press, Nashville, 1979; G.R. Welch, Burlington, ON; cloth, 204 pp. Reviewed by Rudy W. Ouwehand, Cobourg, ON

Dr. Carroll B. Freeman is Professor of Christian Psychology and Counselling at New Orleans Baptist Theological Seminary. Ever since his post-graduate days he has worked intensively in relating the science of Psychology to the problems of aging. As a Christian approaching the problems of the elderly in our Society he expresses his foundational belief, which underlies the whole book: "Selfhood is only fully realized in Christ." He wrote this book to help all those in church and society who work with the elderly to come to a fuller understanding of the potentialities which often lie undiscovered and unappreciated within the senior members of our Society.

Freeman has presented us with a scholarly and thorough investigation of the areas of psychology which relate to the problems of the elderly. At the same time he recognizes that these are no different in many respects in other age groups as well, and he acknowledges the danger in the shift of a youth-oriented society to an age-oriented society as the number of senior citizens in our nations rapidly increases. This increase is due in part to the post World War II baby-boom, the decrease in family size recently and the increase in life expectancy. This last factor does not necessarily mean that everyone is living longer, but it does mean that more people are reaching old age. As a result we are fast becoming a top-heavy society in terms of age.

Freeman refers to the Dependency Ratio which indicates the number of people over 65 years of age (and so likely retired and pensionable) compared to the number between 18-64 years of age who are working. At present this ratio is five working adults for one senior citizen, but by the year 2000 A.D. this ratio will change to 3 to 1. Such a change in this ratio places a great strain on society.

While giving Freeman full credit for his excellent and thorough work in presenting a psychology of aging, I do not feel that he lives upto the assertion made by him or for him on the slip-cover of the book that he is in fact presenting a Christian psychology of aging. There is no doubt of the author's personal Christian witness, but we do not find a uniquely Christian psychology in the book. We find rather an approach which incorporates the best ideas out of a general or secular psychology and applies them to the problems of aging with, at the end of each chapter a brief section in which some biblical terms and examples are related to the topic under discussion. Such a baptism of general psychology by a sprinkling of Christian ideas does not yet convert it to a truly Christian psychology.

More work needs to be done in developing an approach to the problems of aging which begins with the uniquely biblical perspective of man in relationship to God and to his fellowman. It is not sufficient merely to pronounce a benediction upon the work of man in order to make it Christian!

With this criticism in mind, I can yet heartily recommend this book to Christians, young and old, who work with the elderly. It will be of considerable help and relevance in our own Dutch-immigrant ethnic community as we see more and more homes for our senior citizens under construction.

Church history

The ways of God to man

God and History by James Montgomery Boice; InterVarsity Press, Don Mills, Ont., 1981; pb., 288 pp., $6.95. Reviewed by John A. Vissers, Vancouver, B.C.

God and History is the fourth in a series of books on "The Foundations of the Christian Faith" by the author. The earlier titles are **The Sovereign God, God the Redeemer**, and **Awakening to God.** As a reformed theologian and pastor, Dr. Boice (who is pastor of Tenth Presbyterian Church, Philadelphia) has structured these four volumes to parallel Calvin's **Institutes of the Christian Religion.**

In **God and History** Boice seeks to show how the Christian believer has a place in the church and the world, and to explicate the relationship of the believer to both.

The book is divided into four parts. In Part I, "Time and History," Boice shows how the personal identity of the Christian believer is connected with a Christian understanding of history which moves toward a goal and has as its focal point the Lord Jesus Christ.

Part II is a lengthy section (128 pages) on the doctrine of the church. In these nine chapters Boice expands upon three theses which make the church a unique institution in history: its founding by the Lord Jesus Christ, its creation by the Holy Spirit, and its make-up of people of all races who thereby become one new people in the sight of God. Although this section of the book is very practical, much of the lengthy treatment of the subject matter is not closely connected with the main topic: a Christian understanding of history; and the lengths of the chapters themselves are unbalanced.

Part III, entitled "A Tale of Two Cities," is a popular rendering of Augustine's philosophy of history in **The City of God**, restating it for the twentieth century. The author's chapter on the secular church is insightful although it reflects the American Presbyterian scene.

In Part IV, "The End of History," a reformed eschatology is given in practical and understandable terms. This section is rather abbreviated, however, considering its importance to the whole discussion.

Although written from a reformed perspective, **God and History** is refreshing in that it does not attempt to impose a particular philosophy of history upon the scriptures. Much of the book is given over to interpretation and study of biblical passages. The material is logically organized and thoroughly presented.

Published by IVP, **God and History** is a valuable contribution to the Christian community. Its value lies not in its originality of thought so much as in its clear, popular, and practical presentation of what can often be complex theological formulations. I would recommend it for college students and adults studying and struggling with the Christian faith. I will most certainly use it as a teaching tool in my own congregation.

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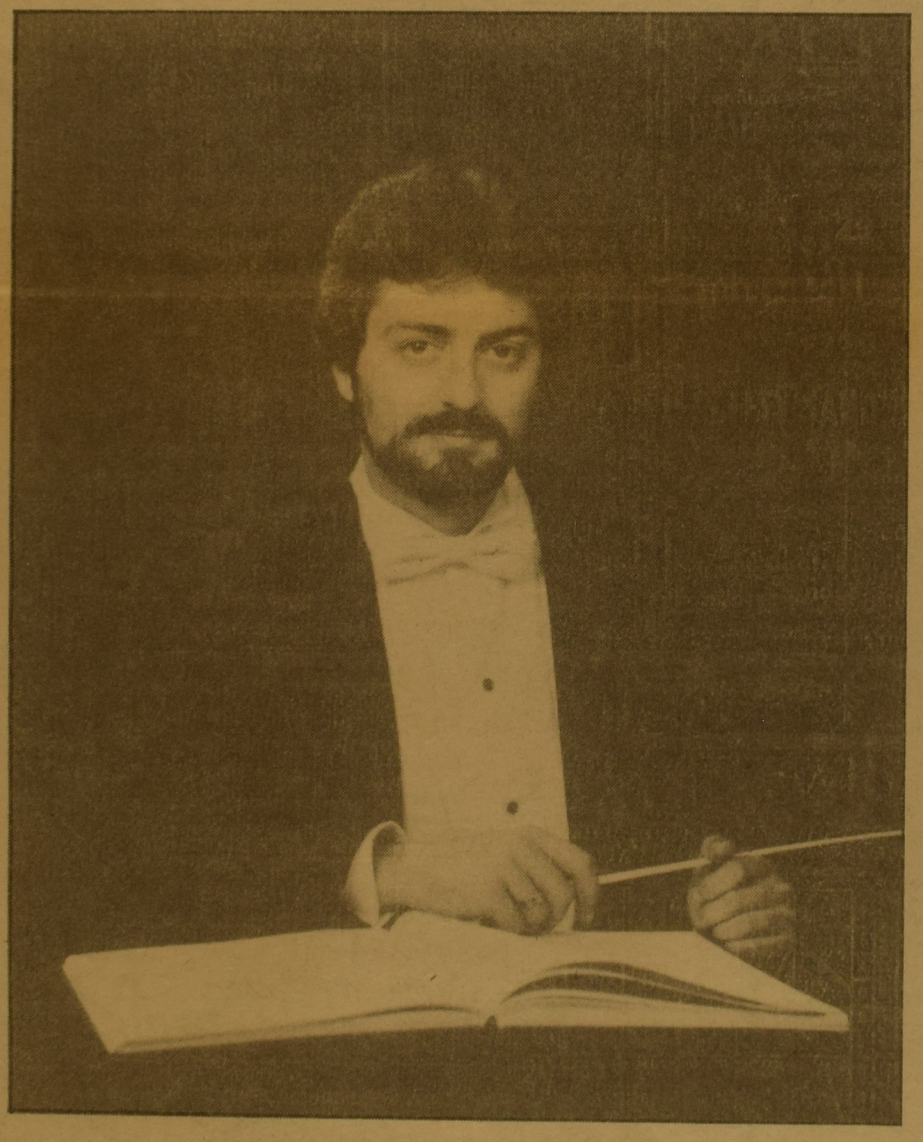

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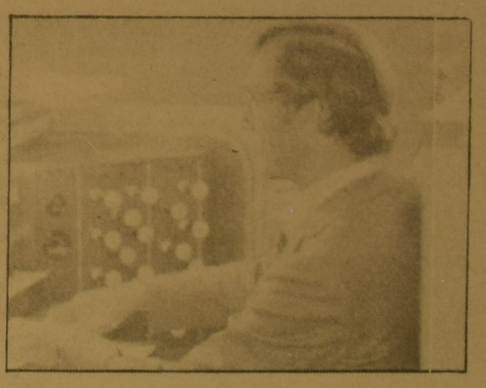

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Books

Sociology

Let justice roll down

Bring Forth Justice by Waldron Scott; Wm. E. Eerdmans, Grand Rapids, MI, 1980; pb., 288 pp., plus indices (318 total). Reviewed by Frank Breisch, Banff, Alta.

Some excellent books have been written on Christian responsibility for social justice, others on the work of missions, still others on the importance of discipleship. Waldron Scott, General Secretary of the World Evangelical Fellowship, has combined these three themes in a book which is interesting, exciting, and challenging.

Scott maintains that all Christians are called to the fulfillment of the great commission. He insists that Christ's commission requires nothing less than disciples — believers who are committed to Christ's work. And he argues cogently that discipleship requires commitment to the King and to his kingdom of justice. Furthermore, he shows that mission itself must be defined as rectification, or the establishment of justice. So the three themes are not simply presented, but are interwoven into an integrated picture.

Scott develops his thesis both biblically and historically. It is enlightening to see how his study of scripture, enlightened and informed by his world-wide experiences, moves him in directions that are both ecumenical and Reformed.

This is a book that ought to be widely read. We Christians who live in the developed countries so easily insulate ourselves from the realities of the rest of the world. We fail to realize that many of the structures that make our life so comfortable do so by keeping others, including many of our Christian brothers and sisters, in grinding poverty. To come face to face with the evidence that this is so, and to see that evidence incorporated in a thoroughly biblical context, can be disconcerting. It forces us to ask about our responsibilities as Christian disciples. And if enough of us really ask those questions, the face of our western churches could be changed.

Religions

The New Pope

The Pope from Poland: An Assessment by Muriel Bowen, Nicholas Carroll, Tana de Zulueta, Pete Hebblethwaite, and John Whale (editor); Collins, Don Mills, Ont., 1980; hc., 271 pp., $27.95. Reviewed by Theodore Plantinga, Grand Rapids, MI

Pope John Paul II has made quite an impact on Christians around the world — Catholics and Protestants alike. In this new book written by a team of journalists we get an account of his career in Poland and of his first year or so as Pope. The book concludes with an assessment, as promised in the subtitle.

The key to the new Pope's understanding of his mission, we are told, is his interest in the east — the Slavic and Russian-dominated world and the Eastern Orthodox churches: "The Church's centre of gravity has shifted eastwards." In the light of the challenges facing the churches in the east, the demands for liberalization in the west (on issues such as birth control and marriage for priests) do not strike the new Pope as a pressing concern.

It is interesting, in the light of this thesis, that the Pope's assailant came from the east — Turkey. The assassination attempt is too recent to be dealt with in the book in any way.

This book is worthwhile reading for Protestants. It provides, among other things, a good sample of the flavour and spirit of Roman Catholicism today.

Grief

Death in the family

Jonathan: You Left too Soon, by David B. Biebel; Thomas Nelson Publishers, Nashville, TN; Lawson and Falle, Cambridge, Ont.; hc., 179 pp., $8.95. Reviewed by Vincent Marquis, Russell, Ont.

Jonathan: You Left too Soon is an intensely personal story of a family's experience on the shocking death of a three-year-old boy. The author and boy's father, David Biebel, is the pastor of Carney Evangelical Free Church in Carney, Michigan. The events of the story occurred from late August, 1978 to November, 1979.

The book is divided into two sections. Part I is an account of the sudden onset and subsequent course of a mysterious illness which progressively destroyed the Biebel's son. On September 1, 1978, Jonathan was taken, semi-comatose, to hospital in Milwaukee. Doctors were unable to diagnose his problem. David and his wife, Ann, watched helplessly for five weeks as their son gradually lost all control of his body. After this agonizing period, during which Jonathan remained apparently alert but unable to communicate, the Biebels transferred him to St. Mary's Hospital in Rochester, Minnesota, hoping that doctors there might offer more insight and hope. On October 15, 1978, while David was ministering in Carney and before Ann arrived at the hospital, Jonathan suddenly died, leaving the Biebels heartbroken and in shock.

Part II describes David's struggle with grief, guilt, and despair up to the point where he could truly accept this tragedy as God's all-wise will. Biebel relates the lessons he learned and the comfort God sent him; and he offers practical suggestions for dealing with grief both from a griever's and comforter's perspective. He describes the biblical experience of grief, particularly with reference to Job. Grief, he says, is a process which must be accepted and worked through. It is not wrong to grieve. The Christian's living faith in a loving, all-good God and Father makes the difference between lapsing into hopeless acceptance of the inevitable, or going on in renewed, deeper faith and richer capacity to minister to others.

In the end, God has comforted the Biebels not just through scriptural healing based on a deeper experience of faith, but also through his love reaching them through others, and especially through their daughter, and a new son born to them in November, 1979.

This book is a well-written, profoundly moving, brutally honest account of a Chrsitian, and a minister, struggling from the depths of his being with God's sovereign will, his own sinfulness and rebellion, and the well-meaning insensitivity of many would-be comforters in the darkest hours of his life. It deals with a universally relevant subject in a refreshing, and ultimately uplifting way. Highly recommended.

Literary awards available

Numerous writing awards are available every year to encourage the writing of poems, short stories and books. We mention just a few of them here just in case some C.C. readers may want to submit some of their work.

Classic Bookshops and Seal Books are co-sponsoring the Young Canadian Writers Award for the best manuscript submitted by a Canadian writer under 18. Entries for the Award must be a self-contained story, novella or novel in English of not less than 10,000 words and must be submitted before May 31, 1982 to: Young Canadian Writers Award, Classic Bookshops, 98 Garrier Dr., Rexdale, ON M9W 5R1.

Seal Books is sponsoring the Award in celebration of its fifth anniversary and Classic Bookshops is involved as part of its commemoration of the opening of its 100th bookstore in Canada.

Sponsors hope that the award will stimulate writing among young writers and that teachers across the country will take note of it. The Award is worth $3,500.

Chatelaine magazine has announced its fourth annual fiction competition for original stories between 2,500 and 5,000 words in length. The magazine is looking for "strong engrossing stories, particularly those that deal with contemporary Canadian women in realistic relationships and situations."

Prizes are $5,000 for a first, $2,500 for a second, and $1,500 for a third, although the magazine may also wish to buy other stories for $1,500. The person to contact for information is: Barbara West, fiction editor, **Chatelaine,** 481 University Ave., Toronto, ON M5W 1A7.

The CBC has announced its fourth radio literary competition. Following the success of last year's competition, which attracted 8,300 entries, this year's competition has been expanded to include new categories: drama comedy, drama adventure and children's stories. The memoirs category has been dropped, by poetry, drama and short stories are still included. The prize money has increased from $18,000 to $30,000, and the deadline for submissions is May 28, 1982. Prize-winning scripts will be broadcast during the 1982-83 season. In each category, the first prize is $2,500, the second prize is $2,000 and the third prize is $1,500. For more information contact: Robert Weaver, CBC Radio Features, P.O. Box 500, Station A, Toronto, ON M5W 1E6.

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